

# RELIGIOUS EDUCATION<sup>®</sup>

A Journal Devoted to the Development of  
Character Through the Family, the Church,  
the School and Other Community Agencies

JANUARY, 1932



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EDITORIAL COMMENT AND NEWS NOTES  
BOOK REVIEWS

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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## Moral and Religious Sanctions for Conduct

(These suggestions for our Spring Convention are for the comment and criticism of all the members of the R. E. A. Write us and your suggestions will be submitted to the Convention Committee.)

(1) *The changes going on in moral and religious sanctions for conduct.* The Wickersham report on the Causes of Crime, the White House Conference studies, and other recent investigations reveal the fact that formerly accepted moral and religious standards now fail as sanctions of conduct and that new standards have not sufficiently emerged to take the place of the older ones.

How are social values imparted to growing persons?

How do customs become norms of conduct?

How is public opinion developed into a sanction for conduct?

Which of the old sanctions are rightfully weakening and which need new-fashioned clothes for the time?

How have the moral conduct forming agencies met this problem?

(2) *Social versus anti-social conduct.* When is conduct good and when is it bad? What standards or motives for conduct are emerging that should be recognized and approved? Out of the recent studies many questions arise, such as: What is the significance of our current economic philosophy—profit versus social helpfulness in conduct? Is current social organization wholly for the individual's benefit or for social good? Are individual rights at war with social duties?

(3) *The moral world of the child.* How do social values impart themselves to the moral conduct of the growing person? In how far do recent studies show how moral conduct of children is influenced by the biological, physiological, mental, social, political and economic factors?

In what practical ways can the family, the school, the church, the college, business and governmental agencies, and other leadership agencies provide wholesome conditions for moral growth?

(4) *Legalistic coercion versus educational persuasion.* The tendency of agencies to resort to governmental external authority as over against individual authority from within.

(5) *How to redirect human behavior that has gone wrong.* The Wickersham Commission report states that society is not very successful in this as yet.

Why do the present practices of penal institutions make criminals more criminal?

What counsel can be given to ill-adjusted families that will help them restore themselves to social unity?

What is the job of the school and the church in such readjustments?

(6) *The next step for individuals and agencies.*



# RELIGIOUS EDUCATION

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## Editorial Comment and News Notes

### It Can Be Done

**T**WO LETTERS, one from the Southeast, the other from the West, contain paragraphs relating to the present situation. One says:

I have been swamped, and worst of all I see no light ahead—it seems only to get more difficult. I haven't staff or funds to reach and I'm being morally responsible for superficial work in salvaging when I want to be out doing something to prevent such things from ever happening again! Swamped like this, though, I've needed the meetings of our local group.

The other:

I have been ringing doorbells for a week for the Community Chest and I wish I were a millionaire many times over. The suffering—the only one they don't have is cold—is terrific. Blind old ladies, children in need—gee, where is this thing going to end? Men who open the door to us bitter because they have to accept charity and only want work. I think things are very serious because you can't talk patriotism to a hungry man. I'd certainly not want to tackle the job with the men I've met at open doors this week. Community chests are not the answer—maybe for one more winter—but this old Democracy is near the edge and I hope it won't tumble over!!

These two letters, written from opposite coasts of America, indicate that the writers are doing the best they can—the only thing that can be done—yet are upset, dissatisfied, worried. American pioneer life gave our present generation certain patience and restraint. But we may well ask how long will men weather such strain. Will they give way to fury and unrestrained violence; will they decide such conditions are not longer for them and help turn hell loose?

That depends upon whether they dis-

cover an honest-to-goodness effort is being made to see that, in a country of great wealth, such terrible distress shall cease, and further, that men shall have a fair chance to work and to live together in such relationship that the best in life is promoted by all. Our great concern must be life—not profits. Can men be so assured of a life that they are consciously happy in their creative relationships with one another? Can they count on a continued relationship with one another that eliminates fear? These are the questions that come not only from these two letters but from thousands of trained and volunteer workers.

One of these letters is from a trained social worker who feels her work is not getting at the source of the trouble. The other is from a mother giving volunteer service, who just senses that the method is wrong. From all parts of the country we hear that industry is weeding out its weak men, reorganizing the business from income to outgo to be ready when business does pick up. Is this all the strategy we are capable of? Is there not some hope of scientifically analyzing the source of the trouble? Are we hopelessly in a rut that business men, economists, sociologists, educators, and religionists cannot find a better way to build lives in a state of real living? What has the United States Chamber of Commerce done to help show the way? Where is the statesmanship of our labor unions and Wall Street attempting to point the way for the next decade? What leadership among

our farmers or politicians is indicating the next step? What are engineers and personnel workers doing to set us on toward the goal?

These should be peaks rising out of the present depression which would be welcome signals to the average man who suffers in security, in hunger, in fear.

Is it not the science of spiritualized living that these leaders must give attention to? The machine has not solved the problem of living together and never will solve it. Men in every walk of life must begin right now to plot the curve of their spiritualized relationships, the successes and the failures, and find the elements that bring on prosperity and depression in this all-important realm of society. "It cannot be done," say those who belong to the defeatists and have no part in the upward movement of the Universe. "It can be done," is the clarion call of those who try to live in harmony with an ever on-moving universe.—*J. W. F. Davies.*

### That Something in a Teacher

A CLASS of thirteen boys had lost its teacher. After a five weeks' trial the teacher gave up the class feeling he was not getting anywhere with it. Mr. C. was asked to take the class for a Sunday. Mr. C. is well known by the boys. He is in the room when the boys arrive.

Class: "What are you doing here?"

Mr. C.: "I am substituting for Mr. D."

Class: "What's the matter with him?"

Mr. C. explains to the class that Mr. D. felt they had not been playing fair with him; that he could not get the class to see his point of view; and that he was not coming back any more.

The Class: "What do you mean by playing fair in a church school class?"

Mr. C. enlarged on playing fair and

then asked: "Have you tried to play fair?" Every boy admitted that he had made very little effort to co-operate. "We spent most of our time horsing around."

Mr. C.: "Why do you not do that with me?"

Class: "We saw as soon as we came in the room that you meant business. We get a great kick in playing around. You know, Mr. C., there is quite a kick in getting away with that kind of stuff if you can."

Mr. C.: "Do you understand what you are here for, and what the course of study is?"

The answer to the second part of the question was that they had a very faint conception of what the course of study was. The answer to the first part was—one of the thirteen boys had a very clear understanding with his parents that his attendance at the church school was entirely voluntary. The other twelve agreed that while there was no compulsion their parents planned for and always expected them to attend. They gave Mr. C. the feeling that if this attitude of expectation did not exist not one of them would attend. They were doing it for the honor of the family.

Mr. C.: "Is it fair to assume that in view of the fact you do attend, that good behavior and co-operation might on the part of the teacher be expected?"

This met with hearty approval from the whole class.

A teacher who knows boys, knows his materials and method of approach, can win his class. Personality is necessary to a teacher's success. Boys recognize very quickly if a teacher has anything to him. They will respond to what they feel. Knowledge and technique are necessary, but there is, in addition, that something. We recognize it when we see it. We must recognize it well enough to search for it.—*J. W. F. Davies.*

### A Message to the Churches\*

**I**N TIMES of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and to do His will. We believe that such a time is now upon us and that His call must not be disregarded. His message to the souls of men must underlie the solution of all social and political questions. Religion stands in the relation of cause to effect to all social reform and progress. We therefore urge that the Church put the first thing first. To His disciples Jesus insisted that power over all personal and social evil comes only through prayer and self-denial. No human strength is adequate for the world's need. Therefore He said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfilment of His promise and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must fall upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I! Lord, send me!" The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Savior of men.

The members of the Church of God must go out to proclaim a Gospel which they have experienced and to show in their lives the fruit of the Spirit. Christian education must assert itself in the home and Sunday School with the birth

and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win someone else to the same blessed experience? There are no vital questions in religion that cannot be settled by experience. If any man will do His will, he shall know of the doctrine.

We are interested in all social questions. We are very anxious that none in our great land should starve for daily bread, but millions are starving for the Bread of Life and God will require their souls at our hands if we fail to give them that which He commissioned us to give. We must make a new appraisal of values and give ourselves with surpassing devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Savior's heart and sent Him to the cross should also break ours.

Do we share His passion? Are there not too few with blazing eye and burning heart? Is there in our life any record of prayer and yearning such as they put down who wrote in the Gospels the diary of the Son of God? The heart of our Gospel is not a creed—it is a passion. In the strength of that passion let us give ourselves with unabating and uncalculating devotion to the spreading of the Gospel of the new life in Jesus Christ!

### Vocational Education

**T**HE Federal Board for Vocational Education states that 1931 was the biggest year for vocational schools. In a depression year this is a significant indication of the urge that is upon people for training in the thing in which they are interested. It is also an indication that many will use their leisure time for self-improvement.

An enrollment total of 1,125,000 people this year is a fine showing. It is

\*A statement prepared by the Commission on Evangelism and later adopted by the Executive Committee of the Federal Council of Churches.

interesting that 237,000 were in agricultural schools, 602,000 in trade and industrial schools, and in home economics schools 285,000. A study of the curriculum of the home economics schools indicates that the whole range of homemaking is covered.

With unemployment so great, the need of vocational schools must increase. To meet this need many states have provided training in short units to aid as quickly as possible those who need intensive training.

Why should not this work be supplemented by organizations in communities where the opportunity is not now offered? Churches, Parent-teacher Associations, community agencies certainly could help form groups and find those who would gladly teach short term courses. Do we not need educational classes in government, finance, arts and crafts, the use of leisure time, drama, poetry of the religious life, painting, and all the many fields of mechanics and science?

A community can do much to provide opportunities now that will help to keep up the morale of its people, if its agencies will but make the effort to offer classes along vocational lines. Life will become much enriched by their doing so.

### International Council to Hold Annual Meeting

THE annual meetings of the International Council of Religious Education will be held at the Stevens Hotel during the period February 8 to 16. The first day will be given to meetings of special committees. February 9-11 will bring together the fifteen professional advisory sections of the Council which usually means seven or eight hundred professional leaders in religious education. February 12 and 13 are set aside for the Educational Commission which passes upon all educational policies and programs, and February 15 and 16 for

the meeting of the International Council itself. All workers in religious education are interested in these annual gatherings.

A major amount of attention by the numerous creative committees of the Council has been given the past year in two important directions, one of these curriculum construction, and the other field program.

In curriculum construction the full effort of the Council has recently been turned to the creation of what is known as the Curriculum Guide. This is a basic document which is to deal with fundamental educational principles, comprehensive objectives, and the underlying procedures that are to affect the total program of Christian education. The word "curriculum" in this connection means the same as program and thus takes in the total enterprise instead of being restricted to a series of lesson courses. This Curriculum Guide in its preliminary form was presented last February, but committees have been busily engaged in revising and expanding it for consideration by the Educational Commission in February.

An active committee on field program has been at work during the year. It has worked out new policies and programs for the work of state and county councils of religious education. An important feature of the work of this committee is the development of plans for bringing together in each state, for closer and more effective work, the staffs and committees of the state councils and those of the field forces of the denominational boards.

### What Religion Does for Personality

WHAT is Personality? What are the forces which enter into the development of this mysterious thing? Can it be cultivated? What has religion to do with it? Is the old phrase, "Personality is power," a source of encour-

agement only to those who have inherited something which sets them apart from their fellows? What can we learn from the study of biographical records? What does experience teach us? These and many more questions arise in the minds of people when they think enviously of those who possess what is popularly called "personality." Personality problems are also a matter of common discussion. Psycho-analysis and its application to problems of behavior has had much publicity. Even the modern novelist delights in presenting characters full of complexities in whom, however, one continually sees prototypes of persons whom he knows. In fiction one is impressed by the inevitability of the trend of circumstances. The characters must and do reach a certain clearly foreseen end. Seldom is there any change of direction. Among those who are interested in problems of character and of personality there is growing confidence in the possibility of changing wrong trends, of co-ordinating impulses, of bringing harmony out of chaos, and of enabling people, not only to live up to the best that is in them, but to help others to do so.

A special series of studies in this important field is now being issued by the American Institute of Sacred Literature in its little monthly study pamphlet, *The Institute*. The aim of the series is to discover, through the psychological analysis of biblical characters, how characters of similar traits in modern life should be understood, and how teachers and ministers may be aided in conserving in those to whom they minister the best in human character. It will be noted how wrong personality traits, neglected or overlooked, sometimes lead to serious consequences, and on the other hand, how good personality traits when allowed to become exaggerated, are equally detrimental. The course will continually present religion as an all-encompassing and unifying principle which promotes spiritual growth, power of control, and the ability to turn cir-

cumstances into character-building material. Its place in the production of a well-integrated, wholesome, powerful personality, able to enjoy life to the full and to serve the world wherever it may be placed, will, if possible, be discovered.

Biblical characters are chosen for psychological analysis simply because the Bible is accessible to everyone. The suggestions will lead, however, toward an analytical attitude in studying characters of history and fiction as well. There will be eight studies, as follows:

- Religion and the Growth of Personality
- Character through Inner Conflict
- Personal Religion and Group Life
- The Need for Integration of Personality
- How Religion Integrates Personality
- Religion and the Unrealized Possibilities of Life
- The Old and the New in Religious Experience
- Religion as the Source of Poise and Power

The course will be equally interesting for either individual or group study. The fee is nominal. Information may be secured by anyone who will address the American Institute of Sacred Literature, which is a Department of the University of Chicago, Chicago, Illinois.

### Vast Congregations for Radio Preachers

THE CONGREGATION listening to a clergyman preaching in the radio "Church of the Air" may be larger than the aggregate of all the congregations the clergyman may preach to in the whole course of his lifetime, if the study just completed by the statistical department of the Columbia Broadcasting System is correct. This study indicates that attendance at the air church may range between 12,500,000 and 17,000,000 people. Many more experiments along this line should be made, such, for example, as those Professor Gallup of Northwestern has been conducting.

Preachers in the morning religious broadcasts, a period given over to the use of the Protestant Christian denominations in accordance with the Columbia net-



work's recently inaugurated policy of free time on the air for all of the major religious denominations, speak to a listening audience through a network embracing twenty-nine cities in twenty-three states of the Union.

Clergymen conducting the afternoon periods are heard through a network of forty-six cities of thirty states. This afternoon period, according to the plan adopted by the Columbia System, is set aside for proportional use by the clergy of the Roman Catholic church, rabbis of the Jewish synagogues, and occasional use by representatives of the sects not readily classified.

Because of the probable vast size of the congregations offered through the radio, it has been found possible to have the air religious periods conducted by the most eminent clerics of all denominations. And because of the chain system which distinguishes American broadcasting, it is as easily possible for the Columbia network officials to have a church period conducted by a well-known preacher in New Orleans, San Francisco, Milwaukee, or Bangor, Maine, as by one with a pastorate in New York or Chicago.

The figures upon which the probable attendance at the radio church was calculated were prepared from a nationwide collection of such figures, gathered during a period of years by the research department of the network. They are based on actual surveys of listening habits, rather than upon theoretical average calculations.

Morning services of the air church are broadcast in New York, Maine, Connecticut, Massachusetts, Pennsylvania, the District of Columbia, Maryland and West Virginia in the East. In the South the broadcasts cover North Carolina, Georgia, Florida, Kentucky, Tennessee and Louisiana. States in the Middle West participating include Wisconsin, Minnesota,

Michigan, Indiana and Kansas. The West and Far West included in the church broadcast coverage are Oklahoma, Texas, Colorado and Utah.

States which are added to the "Church of the Air" territory for the afternoon period are New Jersey, Virginia, Ohio, Missouri, Nevada, Washington, and California.

According to officials of the network, the number of stations throughout the country taking the "Church of the Air" periods through the chain facilities will tend to increase steadily. Certain stations, members of the network, are bound by contractual obligations to the broadcasting of certain local religious services. As some of these obligations terminate, the stations will in many cases add to their public service the broadcasts of the "Church of the Air."

### The Second Seminar in the Caribbean

THE SEMINAR in the Caribbean, launched last winter by the Committee on Cultural Relations with Latin America, met with so enthusiastic and appreciative a response that the Committee is planning to repeat the experiment this winter, the Second Seminar to be from January 23 to February 10 (from New York).

This year there will be programs in Porto Rico, the Virgin Islands, Santo Domingo, Panama, Haiti, and Cuba.

The faculty will include Lincoln Steffens, Chester Lloyd Jones, Ernest Gruening, Thomas E. Benner, Leland H. Jenks, Samuel Guy Inman, and Charles Thomson.

Any of our readers who are interested in applying for membership in the Seminar should write Mr. Hubert C. Herring, Committee on Cultural Relations with Latin America, 112 East 19th Street, New York City.



## Crime and Education\*

GEORGE W. WICKERSHAM

*Chairman, National Commission on Law Observance and Law Enforcement*

SOME three years ago, the Grand Jury of Fulton County, Georgia, which includes the City of Atlanta, made a presentment, in which they set forth the fact that that community was confronted with an appalling increase of crime among young people. The juvenile court, they said, had tried 2,175 boys and girls during the past year and an equal or greater number was dealt with by the officers out of court, making more than 4,000 juvenile offenders. During the same year, the grand juries had indicted and the Superior and city courts had tried about 1,000 persons under twenty-one years of age, making in all something over 5,000 boys and girls under age who were charged with various grades of crime, from minor offenses to robbery and rape.

These offenders, the Grand Jury stated, outnumbered the boys and girls enrolled in the high schools of Atlanta and Fulton County, who numbered only 4,250. "This frightful condition," they said, "exists at a time when the forces at work for the improvement of society and the development of men and women are more numerous, better organized and more active than ever before. The city of Atlanta is spending twice as much on schools as it spent ten years ago. There are more and better paid teachers and the same is true of the County Schools."

So appalled was the Grand Jury with the evidence of widespread lawlessness among the young people of the com-

munity that it invited six judges of the state courts, a federal district judge, three prosecuting officers and the chief of the Atlanta city police to a conference for the discussion of the problems thus presented. A report of the discussion at this conference was published. It contains some interesting matter, some of which I shall hereafter refer to. It should be noted that the state of affairs thus described occurred more than a year before the present economic crisis; indeed, at a time when the prosperity wave was at a very high point. It cannot be ascribed, therefore, to depressed economic conditions. The reasons assigned for the state of affairs under consideration embraced most of those which may be heard expressed respecting more or less similar situations in many other parts of the country. For bad as things were shown to be in Atlanta and its vicinity, unfortunately they are not unique.

Thus, only a few weeks ago, newspapers of New York City announced that the increasing activities of boy vandals who had been endangering the lives of commuters on the Long Island Railroad by placing debris on the tracks, throwing rocks through train windows, stealing signal-light wires, and otherwise destroying the railroad's property, had caused the superintendent of that railroad to issue an appeal to 1,000 clergymen, school principals, and Boy Scout masters on Long Island, requesting them to use their influence in controlling the youths. The superintendent was quoted as saying that 326 boys, varying in age from five to fifteen years,

\*An address delivered at the Commencement Exercises of Syracuse University.

had been arrested this year (that is, during a period of about four months) for destroying the property of the railroad; that the boys who had been arrested for one or more such offenses represented all classes of society and that in some instances Boy Scouts had been guilty.

While there is nothing new in the existence of crime, there does seem to be a new and disquieting development in the large amount of reckless mischievous offenses committed by children, and in the growing amount of crimes of violence by older juveniles committed for the purpose of getting money or property readily convertible into money. This development has provoked inquiry and study by public and private bodies. An interesting study by the New York Crime Commission is contained in its Report for 1930. The National Commission on Law Observance and Enforcement at the present time has under consideration a report on "Social Factors in Juvenile Delinquency," being "A Study of the Community, the Family and the Gang in Relation to Delinquent Behavior," prepared by Clifford R. Shaw and Henry D. McKay; a study on "Work and Law Observance," being "An Experimental Inquiry into the Influence of Unemployment and Occupational Conditions upon Crime," made by Miss Mary Van Kleeck and her assistants, Miss Emma A. Winslow and Mr. Ira deA. Reid; and the first part of a study of juvenile delinquency, with respect to the "Problems Presented to the Federal System of Justice by the Child Offender" by Miss Miriam Van Waters; as well as a report on "Crime and Criminal Justice in Relation to the Foreign Born," prepared by Miss Edith Abbott, of the University of Chicago, and five assistants.

These studies embrace some of the fundamental causes of delinquency. The reports based upon them dispel some current assumptions. Thus, Dean Abbott furnishes very cogent reasons for

the conclusion that in proportion to their respective numbers the foreign born commit fewer crimes than the native born American; they approach the record of the native white most closely in the commission of crime involving personal violence. In crimes for gain (including robbery in which there is also personal violence or the threat of violence) the native white greatly exceed the foreign born. While there is a general impression that the native born children of the foreign born commit more crime than the immigrants, Dean Abbott reports that there is insufficient information available to warrant any deductions as to criminal activity among the native born of foreign parentage as compared with those of native parentage.

Unemployment is a distinctive factor in connection with crime. Miss Van Kleeck's report shows that the ranks of the unemployed yield more material for penal institutions in proportion to their numbers than do the ranks of the employed. Records over a period of years, she shows, indicate that the proportion of unemployed among the men committed is larger in hard times and less in good times. Unemployment, as would seem natural, is a circumstance present more frequently in crimes against property than in other crimes. Its influence upon other offenses seems comparatively slight. But, as Miss Van Kleeck says, "the relative importance of offenses against property in the total of criminality is such as to establish industrial stabilization as a significant element in any program of crime prevention."

Environment is an important factor in crime. Messrs. Shaw and McKay have made a most interesting study and an enlightening report on the effect of life in the slum regions of our large cities, the conflict between family tradition and expectations of the immigrants and the different standards of play groups

and gangs and the neighborhood influences upon the native born children, as affecting the development of delinquent careers.

The United States Bureau of the Census published a report in 1929 on "The antecedents of the offenders—19,080 in number—who were committed to the State and Federal penal institutions during the first six months of 1923," consisting largely of persons convicted of felonies or of relatively serious offenses. Promising that "the influence of unfavorable environment during childhood and youth as a factor promoting delinquency has been demonstrated by numerous case studies of young offenders," the Commission gives a table showing that the family status of 18,016 of these prisoners was reported and of these 76.5 per cent were not living with their parents at the time of the crime, 72.1 per cent having been under seventeen years of age at the time of separation, 25.9 per cent being under fourteen years of age. Those who remained with their parents until they were at least twenty-one years old formed less than one-fourth of all those for whom this information was obtained. But the tendency in later reports indicates a continued weakening of the influence of home and parents upon young people. Nor is this tendency confined to the urban regions. The New York Crime Commission, reporting in 1930 upon a study of two rural counties in this State, both lying almost entirely outside of the sphere of influence of large towns and both having average crime rates, says "The automobile here, as elsewhere, has created a new social problem. It has greatly diversified the contacts of people and has broken down the control parents formerly exercised over the conduct of their children. The juvenile license privilege has been greatly abused by young drivers. . . ."

The report continues that there is every indication that in these two coun-

ties professional crime is not a problem, but the checking of tendencies toward delinquency. "It is the problem of preventing that disintegration of character and habits of respecting law and order that creates the soil in which criminal tendencies may grow." Everywhere, the Commission reports, "there are signs of the decay of old controls. The rural church is failing to hold the loyalty of the young. . . . The automobile has brought to these counties, as elsewhere, certain fundamental social changes. It has made possible for the young a much greater freedom from the old restraining influences. It has greatly complicated special problems connected with sex and liquor. It has made possible a much greater diversity of recreational pursuits for old and young." It is idle to lament these changes. The automobile has taken a permanent place in the machinery of our social life and the airplane, which will widen still more the radius of youthful activity, is coming hard after it. Society must face conditions as they are and adapt itself to them. The New York State Crime Commission reports that in its public hearings and in numerous replies to its questionnaires it has been told that parents are now neglecting their fundamental responsibility for the conduct of their children. They say it is clear that parents, to a regrettable extent, have permitted children to escape the control which is so necessary to youth. Yet there never has been a time when parental guidance was more necessary. One of the Atlanta judges, speaking at the conference I have referred to, said: "Fathers the world over are permitting business to engross their attention almost to the exclusion of every other consideration. . . . Many a devoted father is nothing more than a bank note to his sons and daughters." Dr. Healy's statement that "Practically all confirmed criminals begin their careers in childhood and early youth," is

confirmed by a large body of other qualified observers. Crime is the adventure of life to a large number of boys and girls. They take to various forms of delinquency as more fortunate youths take to baseball, tennis, riding, or other forms of healthy and innocent sport.

Youth naturally seeks adventure. The growing child needs a healthy outlet for natural animal spirits. Our great cities have grown with scant attention for these primal needs. When the older communities awaken to the value of playgrounds as affording opportunities for wholesome exercise and to counteract the bad influence of gangs, the cost of providing the needed land is a deterrent to making adequate provisions. Yet an acre of land devoted to playground uses probably will save the community the cost of at least one prison. The Boy Scout organization undoubtedly is one of the greatest influences in preventing delinquency—even though occasionally one of them strays into delinquency, as in the Long Island instance referred to. The slum child, playing truant from school, begins by pilfering apples and oranges from fruit stalls and so progresses into other forms of mischievous activity, joins a gang of neighborhood boy acquaintances and progresses through the various grades of criminal activity, interrupted by brief periods in reformatories, until by the time he reaches his majority he is a finished thief, hold-up man, burglar, gunman, or murderer. The most significant fact that confronts the student of modern delinquency is that these young men do not regard crime as morally wrong. They have their own code of ethics to which they adhere rigidly. But it is not the ethical code of organized society. The gangs have their own rules of conduct and standards of action to which they adhere, in proud defiance of the mores and the regulations of the non-criminal world. Education into these rules and

standards is inculcated in every boy who becomes the associate of the gangster. If rules of right conduct and honest living were as well learned and as generally adhered to by the rest of the community, the problem of maintaining law and order would be less difficult of solution.

Thus we come, as it seems to me, to the clue to this problem. The greatest possibilities in checking crime lie in right education. The criminal law has been scientifically stated to be essentially "A means of insuring and furthering the collective existence of a particular group by repressing those acts which are believed to hold danger for group life." What acts fall within that category must be determined from time to time by the group, that is, by the State. Its members are in honor bound to respect their decisions. The first step in education for law observance is the demonstration of the right of society to prescribe laws for its protection and the duty of its members to obey those laws. Obedience to law should be inculcated in the young by example and precept. When such means fail, the organized forces of society impose penalties. But the extent to which penalties must be resorted to is a measure of the success or failure of self government. In the past, too much stress has been laid upon the punitive force of the law and too little upon the preventive. United States District Judge Sibley, in the Atlanta conference, classified the restraints of human conduct as those "first, that come from within, founded on and growing out of religious convictions, and in the second place, those that come from our fellow men—the public opinion and example, and in contact with others, a respect for their opinions and for their suggestions and what they do and what they say, and what they think about the matter, and lastly, the restraint that comes from our law, the punishment that is visited on the

culprit." Everywhere one sees the decline of religious conviction and the waning influence of the church. Those fundamental rules of right conduct expressed in the Ten Commandments are lightly regarded by the young. They are none too highly considered by older people. The prophet Micah summed up what the Lord required of His people—"To do justly and to love mercy and to walk humbly with God." How many parents and how many teachers nowadays inculcate this simple counsel in the minds of the young people under their tutelage? Judge Sibley's second necessary restraint on human conduct, respect for the opinion of others, is perhaps more practical. But the good opinion sought must be of those respected. The juvenile delinquents respect the opinions of the gang leaders, as the young athlete looks up to the Babe Ruths. Young students value the good opinion of the teachers whom they admire and respect. How many parents nowadays devote their best efforts to winning the admiration and respect of their children? As Mr. Carlton W. Binns, the solicitor of the Criminal Court of Atlanta, said to the conference,

The father and mother who are trying to inculcate in the heart and mind and conscience of their children a spirit of respect for and support of law, of order and of good government, must themselves set the example. . . . You cannot serve corn whiskey or rye whiskey or Scotch whiskey on your table in the presence of your children and then expect them to obey the law when they get out on the streets outside of your sight and outside of your presence. You cannot expect your children to be law-abiding citizens, to have respect for law, if they are going to know, or if they are going to hear by word of mouth from others that know, that the officers of the law . . . are not themselves law-enforcing and law-abiding citizens of the community. . . . But if you start with the child and live the life of a Christian citizen yourself; if you will not only do that, but encourage your child to have respect for constituted authority . . . then you can reasonably expect that the coming generation will be better than our present generation.

In the past, education in the schools and colleges has had great influence in

leading young people away from criminal influences. The report of the Attorney General of the United States for the year ending June 30, 1930, shows that out of 10,496 prisoners in federal prisons, 1,213 were wholly illiterate, 7,478 had only attended elementary schools, 1,154 had had some high school training, and only 327 had attended college.

The report on Prisoners' Antecedents, published by the Bureau of the Census, to which I already have referred, shows that of the 19,080 persons committed to American prisons and reformatories during the first six months of 1923, reports concerning their educational status were made as to 18,111 and of this latter number, 2,603, or 14.4 per cent had attended high school, and only 610, or 3.4 per cent, had had any college training; whereas, 25.1 per cent of the general population twenty-one years of age and over had attended high school and 6.7 per cent college. In general, the report shows that the commitment ratio is about three times as high for the illiterate as for the college group. The report contains this cautious statement:

These figures afford no support to the sensational statements frequently made in recent years, to the effect that education, and especially college education, tends to promote crime. In so far as education, or the lack of it, is a factor in the situation, the census statistics indicate that an increase in the educational facilities and in their use, should tend to reduce the amount of crime.

This seems but reasonable, for as the human mind is developed by expanding knowledge, the natural tendency is to interest itself in the pursuit of higher and better aims than the sordid ends of crime. Socrates is said to have maintained that no one knowingly prefers what is evil, and if there were cases in which men seem to act against knowledge, the inference to be drawn is, not that knowledge—by which he meant practical wisdom—and wrongdoing are compatible, but that in the case in question the supposed knowledge was, after



all, ignorance. Virtue, he said, was knowledge, and, therefore, it could be acquired by education and training.

The same thought was expressed by Robert Browning in "Paracelsus":

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may  
believe;

There is an inmost centre in us all,  
Where truth abides in fulness; and around  
Wall upon wall, the gross flesh hems it in,

This perfect, clear perception—which is  
truth.

A baffling and perverting carnal mesh  
Blinds it, and makes all error; and "to  
know"

Rather consists in opening out a way  
Whence the imprisoned splendor may  
escape,

Than in effecting entry for a light  
Supposed to be without.

Education, which opens the mind of youth, giving rational expression to the "imprisoned splendor" which is its natural heritage; providing its adventurous

spirit with healthful scope; furnishing it with examples and standards of the great possibilities of useful life, is the best, the surest, and probably the only effective means of saving countless young lives from the blighting influence of crime. Self-government everywhere is on trial. It has broken down in many countries. It is struggling for existence in others. It is beset on the one hand by tyranny and on the other by anarchy. It must be saved in America by the character and intelligence of the parents and teachers, by the inculcation in the minds of young people of fundamental values, by persuading the youth of the land to incline their ears unto wisdom and apply their hearts to right understanding, which, as Solomon said, "is a wellspring of life unto him that hath it."





## Is Einstein Religious?

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THE TOILING MASSES are indifferent to the church; the thinking few hold it in contempt. Why these two elements should have abandoned organized religion is not difficult to explain.

For centuries theologians have been divorcing religion from human experience. The religious center of gravity was shifted to the world beyond. The reward of man's labor, it was peremptorily decreed, would come in after life. It was the philosophy that readily appealed to those who monopolized economic security and affluence. The fact that heaven allowed only a microscopic aperture to wealth rarely disturbed those in possession. Quite the contrary was true; between the church and riches there ripened a thorough understanding and amicable relationship. The masses, assured that their lot was the will of Providence, patiently tugged the load of misery to the grave. Scientific experimentation and its offspring, the industrial revolution, however, whetted the appetites of even the most humble for a share of the world's bounty to be enjoyed here upon this earth. The church wedded to Mammon continued to point yonder. The masses assumed it was helpless.

In the realm of thought the church always lagged several paces behind. Theologians, never quite certain of the truth and soundness of their dogmas, did always seek to bolster them up with the proofs of rationalism. But the latest theology was invariably reared on outworn and abandoned metaphysics. When philosophers were speculating on Aristotelian forms, the church tenaciously clung to Platonic ideas. When the world discarded

Ptolemaic astronomy Rome was persecuting Galileo. The thinking few derided it.

For a time it seemed as though the church would prove the graveyard of religion, but in recent years the two have been arriving at a crotch. Religion is once again proceeding on the fork that leads to the highway of life, experience, activity; while the church stands immovable, the reliquary of medieval theology. The divergence is being accelerated by the study of comparative religion and its rapprochement to science.

Among those who are effecting this conciliation Einstein takes a leading position.

It is no easy task, however, to formulate Einstein's conception of religion. His several scanty utterances on the subject are so clear, compact, and sententious that to attempt restatement is presumptuous. Prudence cautions to let him speak for himself, even as one hesitates to paraphrase the stories of the Book of Genesis. But we shall attempt to fulfill our editor's request albeit at the risk of failure.

In the Occidental world a non-theistic religion is inconceivable. In all of our religious discussions the belief in God claims paramountcy. It would perhaps then be advisable to ask at the very outset whether Einstein believes in God. But in this we have already been anticipated. A fundamentalist divine in need of self-assurance or publicity cabled the query to Berlin. Einstein's laconic reply was as follows: "*Ich glaube in Spinoza's Gott, der sich in gesetlicher Harmonie des Seienden offenbart, nicht an einen Gott der sich mit Schicksalen und Handlungen*

*der Menschen abgibt*"—"I believe in Spinoza's God, who reveals himself in the orderly harmony of what exists, not in a God who concerns himself with fates and actions of human beings."

In this affirmation modernists have found much comfort, despite the fact that theologians had once anathematized Spinoza for his efforts. It would take us too far afield to solve the riddle of *natura naturans* and *natura naturata* or to expatiate on the meaning of *amor dei intellectualis*. The initiate are not unaware of the conflict of opinion which these expressions precipitated. Perhaps the most authoritative recent view is that "In him [Spinoza] more than in any modern thinker there (is) exhibited complete loyalty to the essential elements in the Hebraic tradition—ultimate and self-sufficing Being as the standard of all human thought and action."

But eliminating Spinoza from our discussion, Einstein's *Harmonie des Seien-den* cannot be equated with the God of the most advanced modernists. For the author of the theory of relativity "recognizes neither dogmas, nor God made in man's image." He unequivocally states that "there is no universe beyond the universe for us. It is not part of our concept . . . I see a pattern, but my imagination cannot picture the maker of that picture. I see the clock but I cannot envisage the clockmaker. The human mind is unable to conceive of the four dimensions. How can it conceive of a God before whom a thousand years and a thousand dimensions are as one?"

The logical, honest conclusion here would be that Einstein posits no functioning God idea, even as the God of most metaphysicians is an Unknowable. Therefore have the rationalists in all ages been exorcised by devout religionists. The great medieval philosopher, Maimonides, erecting theologic structures on gilt-edged syllogisms, provoked embittered antagonism among his contemporaries when he declared that God cannot be defined, and

that no positive attributes can be ascribed to Him. Modern scholars, too, contend that Maimonides had emptied the God idea of all content, function, and relevancy. "Is it not robbing man of his God when you remove every means of knowing Him and destroy every hope of the possibility of approaching Him?" protests Prof. David Kaufmann.

But between the rationalism of Maimonides and the science of Einstein there is this difference. The former, in spite of his insistence on the "supremacy of the intellect," was unable or unwilling to take leave of the dogmas implicit, if not explicit, in the Pentateuch. He did not delve in the mysteries of the Cosmos with a free and unhampered spirit. At the threshold of Aristotelian thought, he deposited a load of *a priori* assumptions that served to remind him, if one may be allowed a paraphrase, *memento theologum esse*.

It is true that Maimonides was reluctant to compromise, and that by dint of ingenious exegesis was able to convert the Torah into a metaphysical treatise. His motive, however, was not nurtured by reason, but by the natural desire to hold on to traditional belief. But once Maimonides parted company with Aristotle and hypothesized Creation, it was a simple matter for him to elaborate a creedal system. Once he presupposed creation, creator, revelation, prophecy, and all the paraphernalia of a Theophany ensued. "Those who follow the law of Moses, our teacher, hold that the whole universe, i. e., everyone except God, has been brought by Him into existence out of non-existence. In the beginning, God alone existed and nothing else; neither angels, nor spheres, nor the things that are contained within the spheres existed. He then produced from nothing all existing things such as they are, by His will and desire. It is our *duty* to oppose the assumption that time coexisted with God," thus far Maimonides, the theologian.

The scientist, Einstein, divested of all *a priori* belief, concludes, "that no one who is pervaded with a sense of causal law in all that happens, who accepts in real earnest the assumption of causality, the idea of a Being who interferes with the sequence of events in the world is absolutely impossible."

Upon the basis of such an approach, the whole citadel of dogma, it would seem, tumbles down. The theologic dish recently concocted out of the crumbs from the tables of the scientists can sate only the appetite of jaundiced modernists. Jeans' Supreme Mathematician and Whiteheads' Principle of Concretion are not the ingredients with which to prepare the Lord's shew-bread.

But if the tendency to hypostatize that one detects in some physicists and astronomers may lead to misinterpretation and confusion, Einstein's scientific preciseness, even when he steps out of his laboratory, leaves little room for misunderstanding. Dogmatism, be it fundamentalist or modernist, could only regard him as a broken reed, for he unequivocally and emphatically denies all the major traditional dogmas.

Refusing to yield to a saltatory method of reasoning or to bridge chasms with scholastic webs no matter how finely spun, Einstein cannot accept the time-honored dogmas. Asserting the incognoscibility of anything behind the "pattern," he concludes that we cannot speak of communication or revelation from God. Einstein does believe in intuition and inspiration, but to these words he ascribes no supernatural connotation. They are lodged in the involved mechanism of the cerebral cortex or in the imagination of man. On the basis of personal experience and observation he regards imagination even as more important than knowledge, "for knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is strictly

speaking a real factor in scientific research."

The belief in Providence too can find no room in Einstein's thinking. We have already seen above that he cannot believe in a God—*der sich mit Schicksalen und Handlungen der Menschen abgibt*. With the student of the history of religion he assumes that this belief is born in the hungerings of the human heart. "Fathers and mothers as well as leaders of great human communities, are fallible and mortal. The longing for guidance, for love and succor, provides the stimulus for the growth of a social or moral conception of God. This is the God of Providence, who protects, decides, rewards and punishes. This is the God who, according to man's widening horizon, loves and provides for the life of the race, or of mankind, or who even loves life itself. . . ."

Such a belief, as well as the doctrine of the freedom of the will, he regards as untenable. "A God who rewards and punishes is for him [the scientific man] unthinkable, because man acts in accordance with an inner and outer necessity, and would, in the eyes of God, be as little responsible as an inanimate object is for the movements which it makes."

It is needless to add that in such a view of man there is no room for a belief in the immortality of the soul. In a recently published article Professor Einstein speaks on this subject again with his customary insight and lucidity. "I cannot believe that the individual survives the death of his body; all feeble souls harbor such thoughts through fear or ridiculous egotism. It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe which we can dimly perceive and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature." He evidently spurns the comfort which so many attribute to the belief in immortality.

It was the fashion among the Greeks to uphold the gods as pillars of morality. That fashion survived long after the Olympian family was discredited. In more recent times Matthew Arnold saw in the world through the eyes of the Old Testament "a power not ourselves making for righteousness." In religious literature that dictum has been stressed to imply that the godless man cannot be a good man. Thus we still hold in the United States that an atheist ought not to be granted naturalization for the sole reason that he is bound to prove a menace to society. In Czarist Russia it was well known that a peasant would not trust himself or his property to anyone who passed the shrines without crossing himself. This relationship between dogma and conduct, belief and practice is still urged as the irrefutable *raison d'être* for religion. Einstein, however, maintains that "the ethical behavior of man is better based on sympathy, education, and social relationships and requires no support from religion. Man's plight, indeed would be sad if he had to be kept in order through fear of punishment and hope of reward after death."

Thus far we have pointed out the elements in traditional religion which Einstein rejects. Intellectual honesty compels us to disregard him as a support for organized religion.

But if he negates the most positive dogmas that the Occidental world has for so many years cherished as the heart of religion, what of religion is left with him? Would it not be most consistent to read Einstein out of the religious fellowship? Is it not an abuse of language to describe him as religious?

The student of the history of religion sees here no quibbling. It is rather those who wed religion to rationalism that are most often guilty of apophasis. For in history, religion as a fact precedes by millenia the reasoning of theology.

Primitive man is not capable of abstract thinking. He is not a Platonist to

divorce a fact from its "idea." To him the Gods are not outside or apart from the objects or phenomena which represent them. He does not mistake the symbol for reality or vice versa, for the mere reason that he does not as yet think in symbols. Abstractions are not within his ken. For him there is no supernatural hemisphere. Heaven so far away is as real as the earth upon which he treads. He is not even superstitious, i.e., he does not envisage the existence of spiritual powers that interfere with processes and activities of life. Early man lives in a physical, tangible, palpable world. His religion is a crude, amateur, unthinking attempt to satisfy his hungerings, to cope with his environment. His ritualism is neither symbolic nor theologic. What the tool is for the modern man, ritual is to the primitive. It is the most efficient way of performing an act.

His morality too is neither ethical nor spiritual. Certain practices come to be held in favor because they bring certain looked for ends; others are in disfavor because they interfere with the attainment of those ends. Thus he refrains from seething a kid in the milk of its mother not out of humane promptings, but only because he somehow comes to believe that such practice will make the mother withhold its milk.

For a long time religion moves solely in the realm of ritual and conduct. Its mainspring is not fear, but rather the simple fact that the organism is active, and it is this tendency to action that is the matrix of religion. Man is not inert. The afferent or motor neurons constantly stimulate action. Ritual and conduct, i.e., his religion, are simply man's way of doing things.

With the emergence of reason the simple world of man perishes. He is not satisfied only to act; the desire to understand overtakes him. With the attainment of his thinking faculties, curiosity becomes a most important factor in man's life. He probes into everything and seeks

to know all. He tries to understand himself and the world he lives in. Theories concerning beginnings and ends multiply. The guesses of one generation often become the dogmas of the next. They are accepted because they proved satisfying, even as the ritual and folkways owed their acceptance to usefulness.

With reflection, of course, comes the revamping of rites and mores. Man's world is now different and necessitates a new technique of obtaining ends, and of adjustment to fellowmen and environment. But the need for adjustment is over-reached by the desire to know. Speculation or belief now vie with ritual and conduct as the paramount interests of life. The synthetic mind will perhaps incline more toward belief, to a formula that has the semblance of finality. The analytic mind will be predisposed to speculation and thus push on beyond all finalities. Both types, however, are equally impressed with the mystery of life. It was only bigotry that denied a sense of reverence to the skeptic and searcher.

Einstein's positive contribution here is inestimable. Awe, reverence, humility are the very quintessence of his life. No right-thinking man will deny him that quality of personality which is commonly described as saintly. It is his inner convictions that give him the boldness to declare that "the only deeply religious people of our largely materialistic age are the earnest men of research."

The statement marks a new epoch in the so-called conflict between science and religion. The scientist can no longer be brushed aside as the mechanist, materialist, or devil's disciple. He even has the boldness to claim that his is a religious sense of a higher order; it is the cosmic religious sense. This scientist

... feels the vanity of human desires and aims and the nobility and marvelous order which are revealed in nature and in the world of thought. He feels the individual destiny as an imprisonment and seeks to explain the totality of existence as a unity full of significance. . . . No one who does not appreciate the terrific exertions, and, above all, the devotion

without which pioneer creations in scientific thought cannot come into being, can judge the strength of the feeling out of which alone such work, turned away as it is from immediate practical life, can grow. What a deep faith in the rationality of the structure of the world, and what a longing to understand even a small glimpse of the reason revealed in the world there must have been in Kepler and Newton to enable them to unravel the mechanism of the heavens in the long years of lonely work!

Anyone who only knows scientific research in its practical applications may easily come to a wrong interpretation of the men who, surrounded by skeptical contemporaries, have shown the way which kindred spirits scattered over all countries in all centuries. Only those who have dedicated their lives to similar ends can have a living conception of the inspiration which gave those men the power to remain loyal to their purpose in spite of countless failures. It is the cosmic religious sense which grants this power.

The conflict then between religion and science, or at any rate between religious men and scientific men, is thus dissolved. For there is no less faith and reverence and a sense of the mysteriousness of the cosmos and life in the man who uttered the above words than in him who so long ago mused, "O, Lord how great are thy works! And thy thoughts are very deep."

But Einstein comes even closer to the great religious geniuses when he declares that "to ponder interminably over the reason for one's own existence or the meaning of life in general seems to me, from an objective point of view, to be sheer folly." The master-passion of his soul is rather social justice and social responsibility. In this Einstein is at one with Amos and Isaiah.

Prof. Morris Cohen is right in his contention that religion in spite of its origin in ritual and conduct must inevitably move on to reflective belief. But he does not prove his case when he maintains that "that belief must submit to the canons of logic." The religious genius, quite the contrary, takes a leap in the dark. He assumes unity, order, perhaps justice in the universe, without any concern to the niceties of syllogistic reason. Ontological proofs of the existence of God have not come from Moses or Jeremiah. They were brought into the church



and synagogue by rationalizing theologians. When Professor Cohen seeks to equate religion and theology he is denying the differences in temperament and method between Jesus and Thomas Aquinas.

The prophet does not encarcerate himself in an ivory tower to spin metaphysical definitions of reality, being, immortality. He rather plunges precipitately into the arena of life. The shepherd Moses does not for long remain in the desert musing on the riddle of the burning bush. His reflection leads him to the people in Egypt. Jeremiah, despite his prejudice against big cities, does not remain in his small native town, Anathoth, to elaborate a system of dogmas. He proceeds to the metropolis Jerusalem to destroy and to build.

For a prophet with all his reverence and awe is much more a social being than a mystic. Even so Einstein, in spite of a "marked lack of desire for direct association with men and women," frequently emerges from the four cubits of the house of study to urge upon our generation its social duties and responsibilities. "Man is here," he tells us, "for the sake of other men—above all for those upon whose smile and well being our happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy."

Like the humble Hillel, he recognizes the interdependence of men. "Many times a day I realize how much my own outer and inner life is built upon the life of my fellowmen both alive and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by a depressing sense that I have borrowed too heavily from the work of other men."

It is this love of his fellowmen that makes Einstein the ardent pacifist he is. When he speaks of war there is in his utterance all the abandoned vehemence so characteristic of prophecy. "The vilest

offspring of the herd [is] the odious militia. The man who enjoys marching in line and file to the strains of music falls below my contempt, he received his big brain by mistake—a spinal cord would have been amply sufficient. This heroism at command, this senseless violence, this accursed bombast of patriotism—how intensely I despise them! War is low and despicable and I would rather be smitten to shreds than participate in such doings." How strongly reminiscent of Jeremiah are both the mood and manner of these words.

In the realm of religion the mystic, the prophet, and the law-giver have been far more important than the dogmatizing theologian. The latter is as a rule an apologete, a combatant, often a product of wavering belief and nascent skepticism. The conflict between the ideology into which he is born and current thought is most often the cornerstone of the theologian's system. Under such circumstances his greatest concern is logical preciseness and metaphysical formulation. In the writings of the great religious teachers we have psalms, prophecies, laws, but no rigid dogmas. Einstein we maintain is a religious man even though he does not accept traditional beliefs and conceptions of beginnings and ends. We discern in him the sense of reverence and mysteriousness of the psalmist, the passion for justice and peace of the prophet, and the practical interest in society of the law-giver.

But even as he remains a religious man despite discarding dogma, so too free from chauvinism and spurious patriotism, he remains a nationalist, and in his Jewish affiliations an ardent Zionist.

Through the early decades of the nineteenth century a wave of cosmopolitanism was sweeping Europe. Men had grown weary of the endless wars that were devouring the Continent. Men yearned for peace. It was hoped that if national differences could be wiped out, the dove of peace would find its resting place. Na-



tionality was confused with the State. Economic ambitions, primitive pugnacity, military pomp, dishonest diplomacy, the real causes of war were overlooked. The cultural differences loomed large as the source of strife. If only we could attain uniformity in language, folkways, art, it was concluded, war would come to an end. If instead of German, Italian, or French, we were to produce the universal human, one in language, habits, and ideas, we could dedicate the altar to Irene, liberals contended. National loyalties were on the decline.

The Jew emerging from the Ghetto was caught in that stream of thought. The current philosophy appealed to him. Would it not prove, he hoped, the ready solution to all his ills? Without much ado he decided to sacrifice his nationality, his distinctiveness as a people. But since it is no easy matter to cut historic ground from under one's feet, he retained as a memento an eviscerated Mosaic persuasion. He selected from his heritage only such features as could be labeled universal. Nothing that was exotic or reminiscent of the old setting was retained. On the escutcheon of the new Jew were inscribed the fatherhood of God, the brotherhood of man, social justice, peace. Not a bad assortment of ideals and not unfamiliar to Christian ears. In the nineteenth century the charge indeed might have been made that these ideals were not original, but they most certainly were not objectionable. For Paul, the denationalized Jew had by means of superb eloquence impressed himself on Europe.

But there was a slight error committed by the Jews who had come forward with this program. Instead of declaring themselves universalists in fact, citizens of the world, they clamored for citizenship in particularistic, nationalist states. They had resolved to cease being Jews but were proud to become Hungarians, Germans, and Frenchmen. They had thus merely exchanged one nationality for another. They failed to realize that in that

exchange there were definite losses.

In the first place, as universalists they were guilty of an unpardonable act. They had abandoned the one international people whose existence did not depend upon armies and whose ambition was not conquest. It was more or less a voluntary union based on kinship, common memories, and common ideas.

In the second place, to live as a minority required courage. These men suppressed their natural love for Palestine, neglected Hebraic culture, and sneered at Jewish folkways and customs. The net result was that the universalist millennium did not arrive and the nationals of most countries rejected the advances of the professors of the Mosaic persuasion.

This, too, had happened. A generation of Jews had grown up in complete ignorance of the experience of their people and the content of its civilization. The younger men and women were so many shadows, timid, flittering shadows, whom the world labeled "Jews."

In the 90's of the last century Herzl and his colleagues saw the error of their ways and came back to the Jewish masses with the determination to rebuild the Jewish people and procure for it Palestine as its legally recognized homeland. That effort is known as "Zionism."

Among the many in whom the Jewish consciousness was thus awakened Einstein is preëminent. It is no little tribute to his genius that he should have comprehended the movement in all its aspects in a thrice. In the several utterances that have come from Einstein on Zionism he shows a remarkable grasp of its ideology and aspirations. His statements epitomize much that Zionist thinkers had taught for more than two generations.

The reader is perhaps familiar with the two aspects of Zionism—the political and the spiritual. Political Zionism was primarily concerned with the plight of the Jewish masses throughout the world. Civil disabilities, economic handicaps, social ostracism, poverty, pogroms were the

bitter lot of East European Jewry. Herzl, the father of political Zionism, had hoped to cure all the ills of his people with one supreme effort—with the founding of a Jewish state.

Cultural Zionism, on the other hand, was primarily concerned with the spiritual destiny of the Jew. In the prison-house of the ghetto, the cultural Zionist argued, it was impossible to give free reign to the wings of the imagination, to the creative genius of Israel. Emancipation in no way improved the situation. As a matter of fact, collective Jewish self-expression was becoming well-nigh impossible, for emancipation had precipitated the gradual dissolution of Jewish personality, disturbance of Jewish solidarity. It was hopeless to attempt a rebirth anywhere in the Diaspora. Only in Palestine, they were convinced, could the Jew hope for such a renaissance, and from there as the center the influence of the new Jew would radiate throughout the world.

Professor Einstein, as we shall see, is concerned both with the plight of the Jewish people and the fate of its national genius.

The position of the Jews in Germany rapidly convinced him that assimilation is no solution of the Jewish problem. For well-nigh a century the Jew had been giving his best to the land of the Hohenzollerns. The Jewish contributions to the intellectual and cultural life in Germany was astoundingly out of proportion to the number of Jews in the land. Even a superficial survey could convince the most skeptic that Germany was tremendously enriched by the achievements of its Jewish citizenry. Yet, despite the fact that the German Jew had persistently sought to serve his country and to minimize and obliterate his divergence from the Germans, Germany became the birthplace of the most rabid anti-Semitism. Neither the Bible nor Jesus were spared. Everything Jewish was made despicable.

What were the mainsprings of anti-Semitism? Why did Germans remain hostile to an element in its population that had added so much to its glory? The gentlemen of the Mosaic persuasion were grieved and confounded. Try as hard as they might they could not understand why liberal Germans should have been whipped into such a fury over a few insignificant theological differences which, after all, few thinking people regarded seriously.

The lucid mind of an Einstein was bound to see the thing through, even as did Herzl, Nordau, and Brandeis before him. He was not at all disturbed by the attitude of the Germans. "Anti-Semitism," he declared "as a psychological phenomenon will always be with us so long as Jews and non-Jews are thrown together. But where is the harm? It may be thanks to anti-Semitism that we are able to preserve our existence as a race." Einstein frankly declares:

I look upon Jewish nationality as a fact, and I think that every Jew ought to come to definite conclusions on Jewish questions on the basis of this fact . . . The Jewish nation is a living thing, and the sentiment of Jewish nationalism must be developed both in Palestine and everywhere else . . . When I come across the phrase, "German citizens of the Jewish persuasion," I cannot avoid a melancholy smile. What does this high-falutin description really mean? What is this Jewish persuasion? Is there, then, a kind of non-persuasion by virtue of which one ceases to be a Jew? There is not. What the description really means is that our *beaux esprits* are proclaiming two things: one, I wish to have nothing to do with my poor (East European) Jewish brethren; secondly, I wish to be regarded not as a son of my people, but only as a member of a religious community.

Einstein regards this as cowardly and dishonest.

The Germans regard Jews as of a nationality different from the German, and therefore are alarmed at the increasing Jewish influence on their national life. We are a distinct group and we cannot become absorbed in the other peoples; nations with a racial difference appear to have instincts which work against their fusion. The assimilation of the Jews to the European nations among whom they lived, in language, in customs, and, to some extent, even to the forms of religious organizations, could not eradicate the feeling of a lack of kinship

between them and those among whom they lived. In the last resort, this instinctive feeling of lack of kinship is referable to the law of the conservation of energy. For this reason it cannot be eradicated by any amount of well-meant pressure. Nationalities do not want to be fused: they want to go each its own way. A state of peace can be brought about only if they mutually tolerate and respect one another. This demands, above all things, that we Jews become once more conscious of our nationality, and regain the self-respect which is necessary to our national existence. We must learn once more to avow our ancestry and our history; we must once more take upon ourselves, as a nation, cultural tasks of a kind calculated to strengthen our feeling of solidarity. It is not sufficient for us to take part as individuals in the cultural work of mankind: we must also set our hands to some work which conserves the ends of our corporate national existence. In this way, and in this way only, can the Jewish people regain its health.

Here Einstein is in thorough agreement with the cultural Zionist—that the remolding of Jewish personality can be achieved only in Palestine.

The rebuilding of Palestine is for us Jews not a mere matter of charity or emigration: it is a problem of paramount importance for the Jewish people. Palestine is first and foremost not a refuge for East European Jews, but the incarnation of a reawakening sense of national solidarity . . . Through the establishment of a Jewish commonwealth in Palestine, the Jewish people will again be in a position to bring its creative abilities into full play without hindrance . . . I am convinced that our colonizing work in Palestine would be successful in the sense that we shall create there a completely coherent community, well fitted to form a moral and spiritual center for the Jewish people. Therein, and not on the economic side, I see the real significance for us of all of the work of reconstruction. In my opinion it is not important for Palestine to become economically independent at the earliest possible moment, as for it to possess a high spiritual and moral value for the whole Jewish people. From this point of view much has already been achieved by the revival of Hebrew. Institutions for the pursuits of the arts and sciences must follow.

In this connection I attach the greatest importance to the Hebrew University. Palestine will not solve the Jewish problem, but its development will mean a revival of the soul of the Jewish people.

The immediate great contribution of Palestine and Zionism [Einstein declares] will be the restoring of a sense of solidarity which the Jew has lost since his emergence from the ghetto. Our ancestors of those days were rather cramped, both materially and spiritually, but as a social organism they were in an enviable state of psychological equilibrium . . . Corporate action is needed to save the indi-

vidual from those spiritual dangers which isolation necessarily entails. Whoever understands this clearly must approve of united action by all Jews for a corporate purpose, be he never so unsympathetic in principle to nationalism . . . The best in a man can be brought out only when he belongs entirely to a human group. Hence, there is grave moral danger in the position of the Jew who has lost contact with his own national group and is regarded as an alien by the group among which he lives. Often enough a situation of this kind has produced a despicable and joyless egotism.

The charge of chauvinism does not perturb Einstein. Not only because he is fully conscious of his own international mindedness but primarily because Zionism is "rooted in a Jewish spiritual tradition, whose maintenance and development are for Jews, the *raison d'être* of their continued existence as a community. In the re-establishment of the Jewish nation, in the ancient home of the race, where Jewish spiritual values can again be developed in a Jewish atmosphere, the most enlightened representatives of Jewish individuality see the essential preliminary to the regeneration of the race and the setting free of the spiritual creativeness. It is by these tendencies and aspirations that the Jewish reconstruction in Palestine is enforced. Zionism is not a movement inspired by chauvinism or by *sacro egoismo*. I am convinced that the great majority of the Jews would refuse to support a movement of that kind."

It was not our purpose, in any way, to emphasize the Jewishness of Einstein. In his scientific research and achievement he falls heir to the fruits of peoples of all times and climes. The exact sciences are decidedly international. Mathematics and physics are above and beyond national conceits. But we cannot resist pointing out that in Einstein we see the Jew at his best. He is more than a brother in the flesh of Isaiah; he is his spiritual kin. Twenty-six hundred years ago the ancient seer searched for a principle of unity in the delimited cosmos of his day even as his illustrious brother is searching today in the nebular universes. It is true that their methods are altogether different.

Einstein exhausts the physical theories and mathematical equations to establish his *Feldtheorie*. Isaiah intuitively groped his way to the feeling of Oneness. But if the one is more mystic and the other more scientific, neither is too much concerned with the supermundane, the unearthly. Both of them urge upon man to build Utopia here on earth. They are equally impatient with what the Greeks termed

the "smikrologia" of life. Both were overwhelmed by the order and mystery of the universe and each of them devoted his life to truth, justice, and peace.

The two are at one in this also: in their insistence upon the continuity of Israel with Zion as its center, "for out of Zion shall go forth the Torah, and the word of the Eternal from Jerusalem."



## Are We a Peaceful or Warlike Nation?\*

By JOHN F. O'RYAN

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**I**N THE United States there is a fairly wide assumption that we are a peace-loving people. Our past conduct, it is said, furnishes no basis for world suspicion of our motives, policies, and international acts. Our form of government, our institutions, our history, and our well-known benevolence demonstrate conclusively—at least to the satisfaction of many of us—that we engage in war only when we are forced to do so in the national defense.

Why, therefore, it is asked, should we take part in the World Court or the League of Nations? These are logical and sound institutions for the substitution of law for war in that part of the world where wars tend to be common and where people are given to the making of war. But, as for us, we have no need of them; for we are not warlike, and all the world knows it.

But are we the non-belligerent people that many of us believe ourselves to be? And does the world have that conception? Vital questions these, and they should be answered now—and accurately. For this problem of peace and war is an urgent one, and its solution can only be aided by those who will consent to base their thinking upon facts, not fancy. Those who are apathetic or who permit preconceived and unfounded ideas to prejudice their conclusions share a heavy responsibility for any failure on the part of the United States to contribute its part to international amity. If there is failure, the next war will find their boys with the others out

in the mud of the battlefields, many of them not to return.

It is, therefore, appropriate and important that, occasionally at least, we should try to see ourselves as others see us. I shall attempt to draw such a picture in the hope that it will clarify the view of some among us.

Intelligent Europeans judge us by our history and not by our utterances. We cannot object to that method of analysis. They recall that the United States was born as the result of an aggressive war of revolution. Hardly had that war been concluded when we again declared war against the mother country and invaded the Dominion of Canada for the purpose of conquest. Our slogan of the day was "On to Canada." Our war against Tripoli was an offensive war, in that Commodore Decatur refused to recognize the right of Tripoli to tax, or levy tribute if you will, upon foreign shipping, and with the power of his guns and with glory to our navy he shot down Tripolitan opposition and exempted us from further payments. Our war against Mexico was an offensive war, originating in a dispute as to ownership of a strip of land lying between the Rio Grande and the Nueces River. But it was not confined to the territory in dispute. It was prosecuted by invasion of Mexico itself and the capture of the capital city. The result was the acquisition of a vast territory now constituting the southwestern part of the United States.

The Spanish War, which we declared and then inaugurated with the invasion of Cuba, was pursued until we had

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taken by conquest not only the islands of Porto Rico and Guam, but the entire archipelagoes of the Philippines and the Sulu Islands, lands and territories not concerned with the conditions in Cuba which brought on the conflict. The establishment of our sovereignty in the Sandwich Islands and in the Panama zone are cited by Europeans as characteristic of our aggressive policy of conquest.

During the period covered by these wars the armed forces of the United States, moving westward from the seaboard strip covered by the thirteen original Colonies, fought a continuous warfare known as the "Winning of the West," which, when completed, left no problem in regard to mixed races, so far as the original habitants were concerned. They were wiped out or encapsulated.

In other words, Europeans, pointing to our military history, accord us the world's record for effective military conquest within so short a period of time. I make no reference to our justification for entering upon these wars. My point is that the rest of the world does not regard us as the peace-loving people we profess to be, but rather as a people, who, starting from scratch, with a population of but 3,000,000 inhabiting a strip along the Atlantic seaboard, expanded themselves with the aid of aggressive warfare into more than one hundred million people, occupying vast and far-flung territories.

It would seem to be reasonable, if the world is to be organized so as to substitute law and justice for war, that such a virile people, with such a record, should bear the restraints as well as enjoy the benefits of world organization for peace.

One of the purposes of such an organization is the gradual limitation of armament, to the end that resort to force will be lawfully employed only as a result of authoritative world action

against uncivilized peoples or recalcitrant nations, and not by the individual action of any people, except to repel invasion. It is asserted that in Europe this reduction of armament has not proceeded with that celerity which would impress the good people of the United States with European sincerity regarding the avoidance of war. In the United States invidious comparisons are made between the measure of military organization maintained in Europe and the paucity of military force maintained by the peace-loving people of the United States.

What our people lose sight of is the fact that in Europe we are regarded as the most powerful nation in the world from the modern military viewpoint. We are viewed not only as an energetically aggressive people, but as the people best prepared to make effective any policy we may adopt in expression of that aggressiveness. Some go so far as to say there is no second, and they ask whether it is reasonable to expect that the peoples of Europe, wholly aside from their own problems, could afford, in justice to themselves, further to decrease their armaments while the United States, potentially the greatest military power in the world, maintains an attitude of aloofness toward the World Court and the society of nations, free from obligations and restraints in regard to war, and therefore free to make war when, where and upon whom it pleases, when its conscience interprets its action to be not out of harmony with treaty obligations.

The situation is not difficult to understand if we will but adopt a more comprehensive outlook. It is very much the same as if at the time the Union of States was formed the State of New York had withheld its signature from the covenant of the Constitution and had maintained its independence and freedom of action, with avowals of good-will and assurance of co-operation



Is it conceivable that under such circumstances the 12,000,000 people of the State of New York would not today be maintaining a large army as a measure of insurance, and that, in like manner, the United States Government, charged with the security and welfare of the States bordering on New York, would not today be maintaining in strategic locations forces believed adequate to defend such States against possible aggression by the forces of New York State? And as the intelligent people of the country today understand that the best form of defensive is often the offensive defensive, the United States and the State of New York as well, would contemplate, in the event of hostilities, the outstanding advantages of energetic and prompt invasion of the other's territory.

Fortunately, such situations do not exist in the United States, because all the States are signatories to the covenant we call the Constitution, under the terms of which it has been agreed that controversies and disputes between the States are to be settled by a court regularly established for the purpose, having back of it in relation to its decrees the power and force of all the States.

Now, the world problem today in regard to peace is very largely the establishment among the nations of the world of this method of settling differences, but in order to make the plan effective all the sovereign States of the world must be parties signatory to the establishment of the World Court. Today the United States is the one powerful State of civilization which has not so obligated itself.

To appreciate the significance of the absence of the United States from this union in support of world law and order, consider for a moment the justification for the belief which exists in Europe that the United States is, in the scientific military sense, the most pow-

erful military nation. The popular method of estimating the military strength of nations is to make comparisons based upon the number of men under arms, the number of warships, the number of guns and aircraft. No reliable authority, however, would undertake to prosecute a war upon the basis of such comparison. The purpose of making war is to accomplish by military force the national will—not to express it, mind you, but to accomplish it. Therefore, unless there is a reasonable promise that a war will result favorably, it would be a most unhappy agency to employ. In other words, mere military advantages in the early stages of war do not constitute the vital consideration. That consideration is the ultimate outcome.

Now, in order to understand how the ultimate outcome is affected, we must consider how modern war is prosecuted. Modern war requires the utilization of great resources of man power, which means a huge population to draw upon to meet the casualties of battle and the ravages of disease. The United States has such a population. Most countries in Europe have not. Accordingly, most of the peoples of Europe are not qualified to engage in war with the United States on the basis of that requirement alone. This applies to the countries of South America as well.

The next consideration in regard to modern war is the quality of the man resources, their native intelligence, aggressiveness, cohesiveness and the measure of their will to win. Here, again, the population of the United States qualifies in superlative manner, as indicated by its military history, and again this requirement eliminates numbers of other peoples from qualification to make war on any sound basis with this country. An illustration of this is China, the measure of whose population meets the first requirement, but not the second.

The next qualification is the capacity of the people for organized mass effort. The manner in which the vast population of the United States became one during the World War effort was little short of a miracle. There were literally hundreds of thousands of men trained and experienced in commercial organized effort who stepped into their places to organize, direct and control the machinery of war under the leadership of the army. Perhaps no other people, at least in such measure, have available so numerous and efficient an organizing force.

Another dominating factor concerns the industries of the country, in the measure of their capacity to manufacture, transport and distribute to the fighting forces not only military munitions but the seemingly limitless amount of material required by the conduct of modern war. To visualize this requirement as it really is, one must picture great industrial centres manufacturing and shipping to distributing points unbelievable numbers of motor trucks and transport wagons, thousands of miles of barbed wire, endless trainloads of lumber, rails and ties, locomotives and flat cars, horses and mules, gasoline and oil, technical instruments of many kinds, airplanes and tractors, tanks and medical stores, food supplies and forage, dredges, cranes and derricks, clothing and blankets, telephone, telegraph, radio equipment, and so forth.

These great streams of supplies, like flowing rivers, must be kept free of obstacles and controlled and directed without interruption to the theatre of operations. The millions of dollars required for making war on this scale is more understandingly stated on the basis of hourly expenditure than upon the monthly basis.

The United States is the outstanding country in the world qualified to inaugurate, finance, control and direct great streams of materials and supplies,

which, with the man power, constitute the bone and the blood of war. Where is there any second in the world? There is none. The alternative, if we are to continue a war world, is for other nations to combine—and that alternative our policy of independent action is forcing upon civilization.

Here in our own country this potential power of the United States to make modern war is understood, and it has generated a belief that in consequence we may dispense with more than a nucleus of men under arms and of other provisional preparation during time of peace.

General Pershing recently called attention to the danger of this policy of neglecting to insure a reasonable measure of preparedness. This warning is timely for two reasons: First, if we are to continue the policy of independence of world authority, our potential war-making power will continue in increasing measure to arouse suspicions against us—thus generating and maintaining an unstable reliance throughout the world upon the organizations for peace of which we are not a member; it means the continuation of a war world, and we should prepare accordingly. Soldiers may deplore such a policy, but they cannot control it; and surely they are not to be criticized for seeking to prepare against the consequences of it. And, secondly, because the usefulness, in the event of war, of our tremendous potential military strength, is dependent upon the capacity of our peace-time military force at the outbreak of hostilities to win for us the time necessary to translate that potential strength into actual strength.

It seems to me essential, therefore, in view of the part the United States should play in the substitution of law for war, that our people acquire some understanding of the European point of view in regard to us, the lessons of our

history and the significance of our great man power and industrial system. We should understand that because of these factors we have a God-given opportunity to guide the destinies of world

peace from within the world household if we will but enter, rather than remain without, an object of suspicion and fear, and ultimately perhaps of joint and consolidated hostile action.



IT HAS become increasingly apparent that in drama we have an instrument of that social cultivation which we call education. Drama is at once a most vivid and most subtle artistic medium, and is therefore a powerful instrument for the conveyance of ideas. In consequence, drama can be, under right conditions, a most potent instrument of moral, artistic and intellectual progress.—  
“Leisure Time Activities in Great Britain,”  
*Recreation*, November 1931.

# The League Calls A Disarmament Conference

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THE STATES of the world meet in Geneva, February 2, 1932, to consider the problem of disarmament. They will all be there. Our own country will be present. No meeting like this one was ever held. It is the most significant conference since the treaty-makers were in session in Versailles at the close of the World War. Many students of world politics accept the statement of Mussolini about the urgent importance of the Conference. "Not only is the League of Nations at stake," he said, "but also the destiny of the human race. The most ardent enthusiasm must be combined with the most sincere and tireless good will to enable this Conference to avoid failure; since, if it failed, it might have to be considered as merely the prelude of utter destruction."

"May I go still further," continued the Italian dictator, "and insist most strongly on the importance of drawing the attention of public opinion to the vital question which will have to be decided in the near future? The year 1932 will decide our fate for good or for ill. We are faced with a most terrible dilemma, namely, the re-creation or the destruction of civilization."

## THE DRAFT CONVENTION

The most painstaking preparation has been made for the Conference. In 1925 a special organ was set up by the Council of the League of Nations to clear the way for the 1932 meeting. It was composed of representatives of states that are members of the League and of the non-member states, Russia, Turkey, and the United States. Its technical

name is the Preparatory Commission for a Disarmament Conference. After five years of effort, closing December, 1930, in which thirty-one states participated, it reported its findings to the Council. The report, known as the Draft Convention, was accepted by the Council in January, 1931. It "should be of great and practical value," said the president of the Council, "to the governments of the world in their efforts to ensure the success of the general Disarmament Conference which will be the first world conference ever organized with a view to a reduction and limitation of armaments of every kind." The Preparatory Commission was then dissolved; the Draft Convention sent to the various governments of the world; and February 2, 1932, fixed for the meeting of the General Disarmament Conference.

According to the recommendations of the Draft Convention, the nations of the world are to limit and "so far as possible" to reduce their land, naval and air armaments, to prohibit the use of chemicals and germs in warfare, and to create a Permanent Disarmament Commission. Methods of reduction have been suggested by the Preparatory Commission but the specific way and the extent of reduction must be decided by the General Conference.

## ARMAMENT DATA

In addition to the Draft Convention, the representatives at the Conference will have valuable data, relating to the existing land, naval, and air armaments of the nations of the world, to examine. In order that full information might be

available the Council of the League asked the various governments for particulars "with regard to the position of their armaments and all data, technical or otherwise, which might help to inform the Conference." By October 15 twenty-five governments, including those of most of the larger states, had complied with the request.

While the governments have been studying the Draft Convention, the League has been preparing for the February Conference. A new building, alongside the Secretariat, is well on the way to completion and will be ready to house the delegates when they arrive. The facilities of the League were inadequate for such a large Conference. It is estimated that the nations, more than fifty in number, will send from two to three thousand delegates. When to this number is added the families of the delegates, secretaries, representatives of the press, technical advisers, and special unofficial visitors, it is possible it will be necessary to care for six thousand people.

#### RESPONSIBILITY OF THE LEAGUE

The responsibility for initiating a plan for a general reduction in armaments was peculiarly entrusted to the League of Nations. As expressed in the Covenant the purpose of the League is twofold: (1) "to promote international cooperation," and (2) "to achieve international peace and security." In Article 8 of the Covenant it is stated that "the members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligation." Other paragraphs in this Article empower the Council to formulate plans for the reduction of armaments, to devise methods for the control of the manufacture of armaments, see that publicity regarding armaments is given

member states, and to supervise the traffic in arms.

From 1923 to 1925 little headway was made by the League in its attempts to formulate plans for disarmament. In fact little has been done except the preparation of the Draft Convention up to the present time. Germany and the other defeated powers complain that the victorious states have not fulfilled the pledges made to her. The land of the Teutons maintains that the powers are under obligation to reduce their armaments. The conclusion is reached in this way:

Germany and her associates in the World War agreed in the peace treaties to a drastic reduction of their armaments. Germany was denied air forces, submarines, and compulsory military service; she was compelled to dismantle her fortifications on the western frontier; she was limited to an army of 100,000 men; she was forbidden any warship over 10,000 tons, any tank or heavy artillery. From the greatest military power in the world, she was put in a class with Spain and Mexico. To sign this severe military clause in the treaty humiliated the proud Teutonic nation.

#### OBLIGATIONS OF THE VICTORIOUS STATES

The victorious states, however, twice bound themselves to a pledge which made it easier for Germany to accept the drastic military provisions of the treaty. In May, before the Germans signed the treaty in June, Clemenceau, writing for the Allied and Associated Powers, said that their "requirements in regard to German armaments were not made solely with the object of rendering it impossible for Germany to resume her policy of military aggression. They are also the first steps towards the reduction and limitation of armaments which they seek to bring about as one of the most fruitful preventives of war,



and which will be one of the first duties of the League of Nations to promote." In this letter the Allies first pledged themselves to reduce their own armaments.

The second pledge is in the treaty itself and reads as follows: "In order to render possible the initiation of a general limitation of the armaments of all nations, Germany undertakes strictly to observe the military, naval and air clauses which follow." You see from this provision that the disarmament of Germany was to be the first step in the disarmament of the world.

This clause and the disarmament section which follows it was made a part of the treaty which the United States signed with Germany. It is this provision, as well as the Clemenceau note, which places the same obligation regarding disarmament on the United States that the states, signatory to the Versailles treaty, also bear.

It is because of these two pledges that Germany maintains that the allied nations are morally and legally bound to disarm. This point of view has never been denied by allied statesmen. Lloyd George and Stanley Baldwin, speaking recently from the same platform, acknowledged this obligation. The Washington and London naval treaties are a testimony to the position our own country takes on the matter.

#### GERMANY MAKES DEMANDS

Germany now insists that the Allies make good their pledges. Count Bernstorff, the German delegate to the Preparatory Commission for the Disarmament Conference, recently made clear the attitude of his country. After referring to the general limitation of armaments as an important item in Wilson's Fourteen Points, he says, "The disarmament of Germany is therefore clearly connected with the recognized requirement and obligation of a general reduction in armaments. This is not intended

as a permanent special regulation for Germany, but only as a sort of standard or gauge of the future universal reduction of armaments, which is to take place on the basis of Article 8 of the Covenant."

Another German, Carl Puetzfeld, writing on the disarmament problem, observes that "Anyone who, by his signature, has recognized the Covenant of the League of Nations, as embodied in the Treaty of Versailles, as legally binding (as France has), and who none the less denies the obligation to disarm and the principle of equality (as France does), denies the validity of the most explicit provisions of the Treaty of Versailles. Can anybody talk of the immutability and the unshakable 'sanctity' of treaties who only carries out treaties when it serves his own ends, and disregards them when that seems more profitable? That is what France does."

Germany has at present rejected the Draft Convention of the Preparatory Commission.

It proposes [says Count Bernstorff] to establish universal disarmament by other methods than those on which German disarmament took place under the Versailles treaty. It is, however, clear that equal rights in respect of disarmament can only be brought about by equal methods. If conscription, mobilization, the development of an armament industry, air forces, heavy guns, military cars, and submarines are forbidden for Germany, if her army is fixed at 100,000 men with 12 years' service, and by these means the training of reserves and the accumulation of reserve supplies are rendered impossible, and if on the other hand there is no question in the Draft Convention proposed by the Preparatory Commission of imposing all these prohibitions on other states, while reserves and war material are expressly left out of account, it is clear that universal disarmament on the basis of the Draft Convention, as compared with the German disarmament on the basis of the Treaty of Versailles, would be only an apparent solution.

It is now twelve years since the Allied and Associated Governments pledged themselves to begin general disarmaments. During this period, with

the exception of the Washington and London Naval treaties, no substantial agreements for limitation have been reached. Naturally Germany raises the question as to whether the failure of the Allies to live up to their pledge releases her from the clause in the treaty providing for her own disarmament.

#### POINT OF VIEW OF OTHER COUNTRIES

This point of view is recognized by other countries. For instance, in a recent discussion on defense in the Belgium Chamber, one of the members said, "We must go to the Disarmament Conference without having rearmed. We must not increase the existing disproportion between the rates of military expenditure on the two banks of the Rhine. Germany has no right to permanent fortifications. How can we expect a great country to remain disarmed while armaments increase on every side? Germany will not abandon its point of view. The great problem of today is: Will Germany rearm or will its neighbors disarm?"

Will the Allies make good their pledge to disarm? Or, failing to do so, will they break their treaty agreements as Germany did when she invaded Belgium in 1914? Hear a statement from the seventh general meeting of the International Conference of Disabled and Ex-Service Men, held at Prague this summer: "In the event of the 1932 Conference failing, or failing to yield immediate and tangible results, the ex-service men, who were assured by all Governments that they were engaged in a war to end war, would be fully entitled to warn the rising generation of the Governments' double-dealing in their relations with them." And what shall we say to the thousands of civilians who made their sacrifices to throw war into the

junkpile?—war, which Field-Marshal Sir William Robertson says "hurts everybody, benefits nobody but the profiteer, and settles nothing."

It has taken the Powers twelve years to fulfill their obligation to Germany. In the meantime, naval armaments have been limited by the Washington Treaty of 1922 and the London Treaty of 1930. Moreover, the Kellogg Pact, signed by fifty-eight nations of the world, binds them to seek a solution of all international disputes by pacific means.

Despite these agreements, the world is spending 70 per cent more on its armies than it did in 1913. Today on armaments of all kinds, it spends the colossal sum of \$5,000,000,000. The United States is spending \$740,000,000 for military purposes. Is it any wonder that President Hoover in an address before the International Chamber of Commerce on May 5, declared, "Of all proposals for the economic rehabilitation of the world, I know of none which compares in necessity or importance with the successful result" of the General Disarmament Conference?

"It would appear," said General Pershing in 1921, "that the lessons of the past six years should be enough to convince anybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do. Isn't it then time for an awakening among enlightened peoples to the end that the leading powers may reach some rational agreement which would not only relieve the world of this terrible financial load but which in itself would be a long step toward the prevention of war?"

The General Disarmament Conference seeks this very end. If it succeeds the nations will start toward the goal set by Isaiah where they *learn* war no more.

# The Scope of Counseling Programs in Colleges\*

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THIS DISCUSSION will take the form of a brief survey of the scope and content of a comprehensive and well-balanced program of counseling college students. In general, the scope of such a program should be broad enough to comprehend the composite needs of all students on a given campus; its content should cover all the varied vital questions presented by individual students. Too many colleges flatter themselves into believing that they are doing a complete job of counseling, when in reality they have provided only for counseling students with respect to certain phases of their college or university relationships. One college organizes a plan of vocational counseling and says "it is well"; another provides for directing part-time employment of students and the placement of graduates and stops with that. Moreover, there is, to borrow a phrase from William James, "a certain blindness" in many college administrators which makes it impossible for them to see the gaps which exist in their own counseling programs. There is, likewise, the absence of a clear conception of what enters into counseling in its various aspects. This survey is intended, therefore, to sketch with rather sweeping strokes the broad outline of the scope of a counseling program for a typical college campus, and to fill in enough detail to suggest the nature of the picture when completed.

An analysis of the problems faced by more than four thousand students in a number of mid-western colleges and universities suggests that the following areas be included in defining the scope of a counseling program: educational, vocational, health, financial, and the more intimate personal adjustments, such as religion, ethics, and social adjustment. These are not necessarily mutually exclusive, but represent distinct aspects of student experience which must be considered. A more detailed consideration of each aspect will give a better perspective to the counseling program as a whole.

## EDUCATIONAL COUNSELING

Any college administrator, if asked, "Have you any provision for giving counsel to your students regarding educational questions?" will promptly reply, "Most certainly." But his response to a second question, "What is done?" will be much less positive and vindictive. It is usually found that educational counselors, more often branded as faculty advisers, class advisers, or class officers, are little more than checkers of class schedules, and purveyors of faculty censure re-enforced or tempered by a bit of personal encouragement or consolation.

This is the psychological moment for the counter-question, "What should they do?" Without attempting to be exhaustive in reply, five specific factors, in addition to checking schedules or planning a program of courses, are suggested:

- (1) It is necessary that students be advised how they may secure a well-rounded and balanced general education. This will involve a preliminary survey of the students' high school background and

\*The first of a series of articles on: "Counseling Students on the College Campus" by A. J. Brumbaugh, Dean of Students in the College, the University of Chicago, and Earle E. Emme, Supervising Fellow in Religious Education, the University of Chicago. These articles are to be issued in reprint form immediately after the completion of the series.

then the selection of courses so as to integrate and unify high school preparation and college education. This implies, of course, sufficient flexibility in the college curriculum to make such integration possible. When a freshman's curriculum is fully prescribed the only counsel which can be given is "take that!" Pointed enough but often not pertinent.

(2) Counsel is needed in choosing a field of specialization. This is almost inseparably linked with vocational counseling which will be discussed separately. Data available from several thousand students enrolled in mid-western and eastern colleges show that one-fifth of these students consider the counsel which they receive in choosing a major or a field of specialization to be satisfactory; over one-third consider the counsel received good but limited; and the remainder consider it poor or entirely lacking. While student judgments are nearly always viewed with skepticism by their academically minded superiors, such judgments should not be wholly ignored in considering the content of educational counseling.

(3) Some consideration must be given to adapting the academic load to the needs of individual students. The fact that differences in ability exist even among college students need not be argued here. Strangely enough, in most institutions very little account is taken of these differences in planning the academic programs of students. A counselor who uses every reliable means of estimating the ability of students can prevent many an academic catastrophe by making a proper adjustment of the individual program.

(4) The educational counselor must be something of a diagnostician. We are learning through educational research that some students have remediable reading difficulties, others lack satisfactory instruction at the high school level in specific subjects, some have never learned to use their time efficiently or have never

developed effective methods of work, and some are keyed up emotionally to the point where they can not progress satisfactorily. The general practice has been to brand the performance of many of these students with an "F," then, without consideration of cause or consequence, to dump them upon the academic rubbish pile. Most serious has been the smug complacency with which this procedure has been justified in the name of high academic standards.

The point of this discussion is that justice to potentially failing students demands a diagnostic approach with a view to understanding the underlying causes of failure.

(5) Various remedial procedures should be recommended to students upon the basis of diagnostic findings. One may need special aid in improving his reading ability, another may need the advice of a physician or psychiatrist, another should secure a tutor in a particular subject, while another should probably go home or transfer to a technical or trade school. The easy and impersonal way is to say "the executive board hereby dismisses you without dishonor, because of unsatisfactory scholarship." The sound procedure will include a careful preliminary diagnostic and remedial approach as a part of the program of educational counseling. If in the last analysis dismissal or advised withdrawal becomes necessary, the counseling program should follow through and aid the individual in deciding where to go or what to do next.

#### VOCATIONAL COUNSELING

A careful study of the Freshman Class entering the University of Chicago in the Autumn Quarter, 1931, shows that 33 per cent of the men and 42.3 per cent of the women have not decided upon a vocation. Some of the women will probably never have a specific vocational objective. Disregarding this group, the importance of giving adequate vocational counsel is still obvious. Information which has been secured from approxi-

mately three thousand five hundred students who were enrolled in other institutions of the middle west and east shows that at least 24 per cent face the question of choosing a career while in college.

Vocational counseling at the college level is more than merely expressing a personal opinion to one student that he should be a physician or to another that law is probably his field. It involves at least three distinct factors:

(1) A knowledge on the part of the student of the vocations and their demands from the standpoint of personal qualifications and preparation.

(2) A knowledge by the student of his total resources in terms of abilities and limitations, special aptitudes and interests, energy and finances. This involves in essence a self-inventory on the part of the individual upon the basis of which he makes his final choice.

(3) Getting off in the chosen field. Many institutions are now providing a limited placement service. Most generally its major function is the placement of teachers. Certainly to be at all complete a counseling program must include vocational counseling to the point of aiding candidates for various vocational positions in getting started in their chosen fields.

It is evident from this brief discussion of vocational counseling that the counselor, whoever he may be, must have at his command resources of information regarding vocations, of techniques of self-exploration including some of the more objective interest tests, and of some placement procedure.

#### HEALTH COUNSELING

Basic in all academic achievement is the matter of health, and least adequately provided for in the programs of most colleges is health counseling. Among the colleges, considerable in number, with which the writer is familiar, only about 3 per cent employ a full-time physician, while only about 39 per cent have an

arrangement for the part-time services of a physician. In institutions where physicians are employed the chief function of this officer is to care for students who are ill rather than to institute a program of education in matters of health for those who are well.

Health counseling must begin with definite knowledge of the health status of the students. This demands a thorough physical and medical examination of all students at least annually. Approximately 50 per cent of the colleges concerning whose health program the writer is informed require physical examinations upon entrance, while less than 25 per cent require them annually. Subsequent to the physical examinations, health conferences should be held in order that remedial measures may be advised when needed. This type of health program is justified not alone by the actual health problems which are revealed, but also as a protective measure safeguarding the health of all members of the group; above all as a means of educating students to the importance of taking a periodical health inventory.

Various studies of the health of college students indicate that between 5 and 10 per cent of the students suffer from worry, nervousness, and mental ills sufficiently serious to demand the advice of a specialist. Certainly no program of health counseling can be complete without some provision for a psychiatrist or a clinical psychologist (please do not assume that these are used synonymously) who can deal with the special problems of mental health.

#### FINANCIAL COUNSELING

Who doesn't need counsel in this area these days! Moreover, who is sufficiently wise to give financial counsel! Conceding at once the impossibility of giving or securing reliable advice with respect to finances in the present period of depression it may, nevertheless, be recognized that students stand uniquely in need of



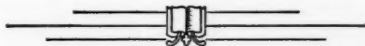
some kind of advice in this field. They have frequently had little or no experience in handling funds prior to going to college; many of them have inadequate resources with which to secure a college education; and some are uninformed regarding the various forms of aid to which they are eligible. The writer has found that approximately 24 per cent of the students enrolled in a number of mid-western colleges and universities have faced definite financial problems. Moreover, as Chairman of a Committee on Scholarships and Loans in the University of Chicago, he has been profoundly impressed by the financial handicaps under which some students are laboring. This whole problem is so intimately tied up with questions of health, of part-time employment, and of academic load that it dare not be overlooked.

#### COUNSELING REGARDING INTIMATE PERSONAL PROBLEMS

Information which has been secured from a large number of students in the colleges of the middle west shows that about 16 per cent of these students have experienced problems involving a readjustment of their religious attitudes and beliefs; about 8 per cent have had family difficulties and misunderstandings sufficiently serious in character to affect their progress in college; approximately 5 per cent have been handicapped by undesirable personal habits; and about 4 per cent have faced issues involving personal morality. In these same groups of students, some have also experienced difficulty in sustaining desirable relation-

ships to their fellow students and to members of the faculty; in regulating their participation in extra-curriculum activities; in finding satisfactory living conditions; in commuting over long distances to and from the college or university campus; in adjusting themselves to the intensive rushing and pledging procedures of fraternities or sororities; and in observing the social proprieties which are marks of refinement. This statement is based upon information volunteered by students. Were the full facts known regarding the situation on most campuses, the actual ratio suggested here would probably be much larger. The statements which are summarized do suggest, however, the multiplicity of personal issues concerning which college students need and desire confidential counsel. Some administrators merely smile at these problems as passing shadows, momentarily clouding the skies of immature youth; others deal with them as the very essence of personnel service. Whether they are viewed as trivial or fundamental, they must be taken into account in organizing a complete program of counseling on any college campus.

Quite obviously, this discussion cannot be made exhaustive of the specific areas of counseling which have been suggested. Enough details have been introduced to show how carefully administrative officers and those interested in organizing a counseling program must study the problems and needs of their particular student groups in order to make the program sufficiently comprehensive in scope and intensive in content.



## The Neighborhood Group

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SOME of the finest and most substantial idealism known to man inheres in our concepts of neighbor. Neighborliness persists as an untarnished virtue. Even the term has retained characteristic meanings of a wholesome nature. Anglo-Saxon in origin (neigh dweller) it has kept faith with the sturdy qualities which have been so potent in sustaining the characteristic cultures of the English speaking world. But why give attention to this topic—The Neighborhood Group? What is it that bestirs a great university to plan for the consideration of such a theme? Neighborliness is inherently good. Take up the theme at any point—the illuminating discussions of Jesus of Nazareth twenty centuries ago or the thoughtful contemporary deliberations of the League of Nations at Geneva—and whether the relationships are between man and man or among many nations, neighborliness is virtuous and good—a thing for which we should strive.

We of America are dwelling nearer each other—literally and figuratively—than ever before. A casual review of our census reports reveals at once the centralization of our population. Municipal centers serve as mighty magnets which draw to them the people of the more open areas. Relatively the urban population continues to rise and the rural population to decline. Grouping in great centers persists. Small and scattered groups are waning and therein lurks alarm. Within a generation social decay has come to the traditional neighborhood while the accentuation of "neigh dwelling" in great urban centers has failed to perpetuate precious elements of our traditional groups.

There are rich traditions concerning our communities, settlements, villages, and neighborhoods. We have been—and for that matter still are—a pioneer people. From the beginning we have depended upon the utilization of social forces generated in our neighborhood groups. As the frontier lines have moved steadily westward from the Atlantic seaboard to the shore lines of the Pacific, there has been a perpetual need for co-operation within these groups for common safety and growth. In the beginning there were such needs as protection from savage attack from the aborigines. Many settlers who moved beyond the protective influence of the neighborhood perished at the hands of the Indians. There were sharp and fatal conflicts at many points. An unrelenting warfare persisted as the lines of settlement were pushed toward the setting sun. It was easy for early American settlers to realize that in united effort it was possible to develop protective strength. This protection was a *sine qua non* in the establishment of a new nation. This protective need did not end even when the last warring tribe had been subdued. It was in the nature of the times and events that marauding bands of thieves and soldiers of fortune should harass and destroy the unprotected settlers. Lone families were an easy prey to Indians and whites whose goal was gain regardless of means or methods. The organization of communities for mutual protection first gave emphasis to protective features. It was the common understanding that every able-bodied man must hold himself in readiness to fight to the death should the community be attacked. Such a pressing need consti-

tuted a potent and powerful force for social solidarity with each settlement. A common cause serves as a social cement than which there is none more efficacious. Minor differences fall away and common cause concentrates the energies in a united purpose. The common defense taps the resources of pooled emotions but as such these emotions cannot long endure. The passing of immediate danger may permit a community—small or large—to relapse into a state of lethargy or even sheer desuetude.

However, there were other needs than defense against the attacks of warring men. Forest and prairie fires were often a menace which could be overcome only through co-operative efforts. United effort was necessary to cope with the fire hazards of crops and buildings. Epidemics, floods, tornadoes, blizzards, and drouths demanded co-operative efforts for the sake of protection. These and other attacks required that the forces of a community be united and co-ordinated that no loss might be sustained. These forces were not in themselves constructive but their influence upon community interests and enterprises was highly constructive. These co-operative efforts fostered education—both formal and informal—that the rising generations might appreciate community needs and devise improved means for meeting them. The fighting of Indians and prairie fires was a pressing necessity but the need of developing conditions whereby these attacks might seldom or never come again soon became obvious. It was not enough to protect the meagre results of the moment. There was a tremendous urge that the people should reach out, build, create, educate, prosper, and attain, as few people before them had ever done. This could not be evolved through a single individual nor even through a single family. Educational, economic, social, political, religious, and recreational needs were apparent and they could only be met through united effort and co-operation.

Settlements were often far apart. Means of communication were meagre. Each community must establish and maintain its own identity and these characteristics forced upon the neighborhood by the nature of things gave it a cherished place in American civilization which shall long endure.

We select our dwelling place because of its proximity to certain interests and activities. Occupational interests often predominate but not always. We hear such remarks as,—“He wants to be near his work or his business.” Families move to other communities or to other states because the remunerative work which sustains them is to be done near the new place of abode. The influence of occupation, however, is somewhat relative and it is tending to become less potent. Our ever-improving means of transportation permit workers to travel long distances, as compared with travel of a generation ago, without undue fatigue or inconvenience. A few decades ago there were thousands of families living in apartments above or at the rear of the little business establishment which supported them. The shop keeper was always near his shop and frequently kept it open from twelve to sixteen hours per day. Often the home was within a ten-minute walk of the place of employment. It was not convenient for people to go long distances to stores, shops, offices, churches, and mills. Roads and streets were unimproved and during periods of rain or snow they were often impassable. Farmers living in the open country sought places near villages and towns where they might conveniently market their produce and purchase supplies. Prior to the inauguration of the Rural Free Delivery of mails there was the added advantage of proximity to the post office. Indeed, for decades the village post office served as a center of interest for all members of a community. Each had a right to foregather at this government agency and the receipt of letters,

newspapers, magazines, and other publications encouraged discussion and debate over the pressing political, economic, and other issues of the day. There have been numerous educational institutions of great worth established in America but one of the most effective has been the village post office, particularly when it was housed in a general store managed by a genial villager.

Families move to new places of residence in order to secure certain advantages. In the westward movement it was largely for the attainment of more and better land at less cost. Streams of migration followed the streams of water through their fertile valleys. Settlements were made at points favorable to transportation, the development of water power, and proximity to timber lands. A water-fall determined the location of a mill and the mill in turn the center of the neighborhood. Other community interests centered in stores, shops, schools, and churches. Traditionally the center furnished the essentials of food, clothing and shelter (flour mills, store and saw mill) and usually medical, legal, educational and clerical services. Not all neighborhoods were complete in their ability to furnish all of these materials and services but those that could not usually affiliated with others in such a manner that all necessary services were made available. The young settlers sought first the material supplies. They needed food, clothing, and shelter at once. There was need of some legal service in securing titles to land but not frequently, hence close proximity to a law office was not a pressing matter. With the coming of children the need of two types of service became imperative—medical and educational. Health is basic to all other phases of one's well-being and no frontiersman was ever so sturdy that he did not at times realize this fact. The maintenance of health often means life itself. Ask any farmer who is retiring from the farm to the village as to why he is doing

so and nine times out of ten one of his reasons will be "to be near a doctor." Health is basic and if with the passing years it begins to wane the most tight-fisted and sturdy settler will relax his hold on his savings that he may secure the beneficent services of the medical profession. Families in which there are children of school age seek the advantages of schools by moving to better educational centers or through the improvement of educational services already available. Prosperity may serve as an urge to seek more and better recreation and with it the so-called "conveniences" of centers of population—electrical, gas, water, sewage, and other services which add to the comforts of living. Closely related to all these are subtle social interests not easily defined nor explained but of pronounced reality as social forces.

Neighborhoods are now tending to form in the light of common economic, sanitary, educational, recreational, social, and intellectual interests. These communities may be found in the heart of a metropolitan city, in newer districts of a growing city, in suburban areas or in remote places. The economic factor is always present to some degree, and in its more pronounced aspect the neighborhood may be popularly referred to as "Millionaire's Mecca," "Poverty Row," "Gold Coast," or "Backwash District." In other words, the financial status of a family determines into what type of neighborhood it may go. There are the few extremes and the many types in which the range of differences is not so great. Modern neighborhoods are also classified on a sanitary basis, and again they may be in population centers or in the open country. It is possible to find unsanitary conditions in city neighborhoods where sanitary inspection service should be at its best or in scenic mountain areas where crystal streams in their perpetual music of movement sing melodies of health and cleanliness. As our people become sanitary-minded and cleanliness-conscious,

clean sanitary neighborhoods are sought. The educational factor is probably increasingly potent and is associated with other interests. Are acceptable educational facilities near the place of dwelling? Again this problem is pressing in sparsely settled areas in the open country and in congested cities. In either case must children be tutored in the home or sent to private schools because satisfactory public schools are unavailable? Can neighborhoods in open country or suburban districts establish and maintain the type of educational service they desire? These questions enter into a consideration of a choice of residence. Recreational needs are being recognized more fully. There are wide differences between the Puritanical demands regarding recreation of a generation or two ago and the demands of enlightened people of today. There are neighborhood interests such as playgrounds, ball fields, tennis courts, golf courses, swimming pools, gymnasiums, theatres, and recreational buildings. Questions are raised as to the influence of commercialized recreation. Is there sentiment for the public support of various types of recreational activities? Recreation as an essential in American life of the twentieth century is not yet accepted by all people. It is still possible to establish public playgrounds and parks and maintain them in every detail at public expense but quite impossible to establish public theatres and dancing pavilions and maintain them at public expense. Our public opinion has been educated to the point of expending public money for the services of secondary janitors and care-takers but not for the services of professional musicians and actors.

Social lines of various types are drawn in the development of neighborhoods. These restrictions are typified by the phrases,—“A fine neighborhood—only two Gentile families on the avenue” or “a restricted area—no Jews allowed.” Other racial and nationality factors enter,

both in open country and city. Descendants of older American stocks (primarily British) will shun, even in the open country, settlements or neighborhoods of Poles, Bohemians, and Germans. Similarly in the cities, Italians and Greeks are avoided, and of course racial lines of Negroes and Orientals are even more sharply drawn. Often intellectual or artistic factors are potent. College towns are built up because of educational and intellectual interest.

There are persistent movements for the formation of groups based upon common interests, which do not require “high dwelling” but which in effect are promoting the social welfare quite as much as so-called neighborhoods. The value of such developments are not easily comprehended by those who have been profoundly influenced and benefited by the traditional neighborhood. Special elements are less essential. Organization and articulation are the thing. Practically every vocational group has become aware of common interests and deports itself accordingly. There are innumerable organizations of skilled and professional workers. There are in the American Federation of Labor over a hundred national and international unions. Among these are to be found refined differentiations, such as hatters, and cloth hat workers; glass bottle blowers, glass cutters and flatteners, window glass cutters, flint glass workers; commercial telegraphers, railroad telegraphers; metal engravers, and photo engravers. In addition to these there are unaffiliated labor organizations such as, The Railway Brotherhoods, Amalgamated Clothing Workers and Industrial Workers of the World. There is a definite neighborliness within these groups. A shorter but no less significant list is to be found among employers. There are other organizations of officers of municipalities, counties, commonwealths, and federal departments. Governors convene that common problems may be studied more effectively.



There are conventions of mayors of larger cities from various states. Police and fire chiefs find occasion to organize. Professional groups of surgeons, physicians, dentists, justices of children's courts, attorneys, playwrights, journalists, poets, university professors, scientists, and philosophers foster organizations for their common good. Recreational and sport interests are not to be left out and thousands who love to ride hobbies find comfort, solace, and inspiration in their respective organizations. It is probable that many stamp collectors get more of a thrill out of a meeting of organized philatelists than they might at the Kentucky Derby. There are automobile clubs and aviation organizations, military groups and organizations for the promotion of peace, and still others who would simplify spelling, prevent vivisection, promote vegetarianism and establish homes for mistressless cats.

A new, growing, and useful type of organization is one which fuses the common interests of representatives from widely divergent functions. They are known as service clubs. They are avowedly designed to bring together representatives of all well-known and generally recognized fields of industrial, commercial, and professional service. They are selective on a basis of achievement and leadership but are highly democratic in their programs for community service. Their service has been timely and effective for the common good. They have attempted to supplement but never to replace the functions of previously established organizations or institutions. For example, they may aid and even lead in community enterprises but they are not looked upon as social institutions, having the high degree of integration so characteristic of churches, educational and ameliorative institutions.

Finally, there can be no adequate comprehension of the neighborhood group in

America without due recognition of the potent force of the church. Locate on a map those places (outside metropolitan cities) where church spires stand and you will have located the majority of our traditional American neighborhoods.

The church has a rich tradition of having fostered numerous causes for the common good. It has promoted institutional education at all levels—elementary, secondary, and higher. It has promoted movements for better hospital service, libraries, playgrounds, orphanages, material assistance for all who are in need, vacation opportunities for the overworked and has fostered good fellowship. It operates under a restrictive creed, however, and hence its scope of service is limited. It must recognize economic, social and racial status. Talk with practically any high ecclesiastic and he will differentiate between churches of his own denomination on a basis of wealth. The layman who is given special recognition by either of the great branches of the Christian church or a Jewish congregation, usually will be found to possess a considerable amount of material goods. Racial lines are drawn in a similar way, all of which tends to show its inherent restrictions along with other social institutions, magnanimous and generous though it may be. Its great social contribution has been in initiating and fostering movements for the common good until public opinion is sufficiently enlightened to insist that these beneficent movements be taken over by the state. Perhaps this is the heart of neighborliness. Neighborhoods evolve and neighborliness may abound through a continuous process of social adjustment. Institutions wax and wane as the needs for which they are established emerge, flourish, and decline. Some of these institutions may be international in scope and of long duration but their functional worth is seen in the life of a neighborhood.

## Why Not Try Real Rewards?

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DOES the giving of prizes, honors, and rewards for satisfactory performance promote habits of honor and co-operation, or of subterfuge and hypocrisy? Is personality development helped or hindered by the use of artificial incentives? If awards and schemes of artificial recognition are abandoned how shall we operate without them? Thus we have stated, from three different angles,—that of the educator, mental hygienist and practical-minded administrator—a central and crucial unsolved problem of education and the camping movement. It forms an element in the baffling problem of motivation around which so much fog hangs and disagreement persists.

Scientific data bearing on the use of extraneous rewards, especially in relation to moral and character education, are yet very inadequate. Considerable experimentation and research have been carried on by educational psychologists in an endeavor to measure the results following the use of artificial incentives and rewards in performance involving the acquisition of information or the learning of certain skills. It is known, for example, that money awards increase rapidity of action in school work but decrease accuracy. Hartshorne and May in their remarkable character education inquiry, the first two volumes of which are now published, have contributed some striking findings that are pertinent to our present discussion. In their first volume, *Studies in Deceit*, these pioneer investigators describe several organizations emphasizing moral and religious education. One such organization is a system, which for the sake of anonymity they have

called X, "A device for interesting school children in the achievement of virtues through practice."

When we encountered this scheme, [the authors report] each child was expected to keep a daily record of certain good deeds (among which was truth telling), and to stimulate him in his effort and so make sure that each virtue was properly practiced, he was rewarded for a good record by being advanced in the organization from rank to rank.<sup>1</sup>

Their research disclosed the rather startling fact that the ones that got the highest record and advanced the fastest cheated the most. The average progress of a pupil in the System X was one button, or one rank, per term. Those, however, who advanced at this regular pace cheated the least, while those who moved either slower or faster cheated the most. It was also discovered that those who had been in the organization X the longest were the greatest cheaters.

To date, however, science has not been able to give us conclusive evidence upon which to evaluate the efficacy of artificial incentives and rewards. It has given us nothing to indicate the persistence of a habit after the removal of the artificial scaffolding. We are thrown back, therefore, for the time being at least, upon our own ability to judge results in the light of our own observation and experience.

In order that we may be considering, as nearly as possible, the same thing, we shall center our discussion around two illustrations representing quite opposite camp practices. The writer will be forgiven for reproducing two illustrations contained in *Camping and Character*. We shall consider first a camp situation in

1. Hugh Hartshorne, and Mark A. May, *Studies in Deceit* (New York: The Macmillan Company, 1928), p. 340.

which artificial incentives and rewards play a conspicuous rôle.

A group of campers are seated in three rows before an instructor. Each of the boys has a copy of the St. Johns Ambulance course on First Aid. Most of the group were attracted to the class because of the "bar award" which those who succeeded in passing the examination at the close of the course would receive. The instructor commenced the course by having the boys read over the requirements for the different grade bars and then he made a reading assignment to be done before the next meeting of the instruction class. He spent several periods describing with the use of a black-board the circulatory system. Gradually he covered all the material contained in the handbook. An examination was given. Two of the campers who had missed several classes while out on a canoe trip did not feel prepared to take the examination. On the whole the group seemed to enjoy the course.<sup>2</sup>

Here we have a description of a somewhat typical camp practice. It is probably characteristic, to a greater or lesser degree, of the majority of our organized summer camps. Let us stop to examine the arguments or assumptions that are brought forward in its support.

Six arguments, which in reality are not the real reasons but rationalizations, are offered in defense of an artificial procedure such as we have just described.

(1) An artificial award is calculated to arouse interest and participation in an activity where otherwise no interest or participation might have developed. Interest may be aroused in activities which at first are repellant or unattractive to the camper.

(2) It encourages progressive achievement from one grade or degree to another and arouses desire for greatest advancement.

(3) A system of awards tends to enlist the active interest of campers in a wider and wider range of activities. It acts as a corrective to over-specialization in one or a very limited number of activities.

(4) An artificial reward stimulates perseverance. Many campers are eager to

begin a task but grow weary before it is completed. An award helps carry them through.

(5) A reward provides something tangible as evidence of achievement. "Few children seem to have the faculty of measuring progress in abstract terms. They require some tangible recognition held out to them as a goal, the attainment of which leaves them eager for the next award in line. Remove these milestones and the camper's zest for advancement is bound to be lost."<sup>3</sup>

(6) In the same report as quoted in connection with the last point the argument appears that a system of awards makes possible the elimination of subjective factors such as partiality and prejudice in determining which campers are to be rewarded. Artificial awards can be made on an objective basis, the word "objective," in this instance, being used interchangeably with the word "mathematical."

We have suggested that the foregoing six arguments are used in defense of a system involving artificial awards but that they are not the real reasons why artificial awards are employed. What then are these real reasons?

The writer is of the opinion that there are two genuine reasons. First, many of us are afraid that our campers won't want to do certain things—keep their tents clean, assemble promptly, participate in certain activities, attend instruction, and so forth—so we try to induce them to do these things by offering them rewards. We adopt an administrative short-cut means of getting campers to do the things we as adults think they should do. Second, we want to induce campers to return to camp the next season. If we can set up an elaborate and an attractive enough scheme of progressive rewards we feel that we stand a better chance than without them.

Implicit in the former of these two

2. Hedley S. Dimock, and Charles A. Hendry, *Camping and Character* (New York: Association Press, 1929), p. 94.

3. *Progressive Program for Organized Camps*, Report of the New England Section of the Camp Directors Association, Section on "Awards."

statements is a conception of education which we should look at more closely. We find it represented brilliantly in *A Sociological Philosophy of Education* by Ross L. Finney. The quotation which follows describes on an academic level what we have tried to state less formally.

It is just because civilized schooling requires us, due to its inherent and essential function, to offer its mental material to the child in advance of his *natural* interest in it that teachers, elementary teachers in particular, must be skillful in the invention of *artificial* situations, that will inveigle the child into a semblance of interest.<sup>4</sup>

We see then, do we not, that one's educational philosophy or outlook plays a major part in deciding whether or not artificial forms of incentive are to be employed. One type of educational outlook requires rewards. Another minimizes their importance. Still a third abolishes them completely. Two additional statements culled from representative writings of two other eminent American educators will suffice to indicate these gradations of positions held.

*Fowler D. Brooks:* In trying to develop the adolescent's interest in certain things and activities, it is highly important that his contacts be satisfying, so that he will be inclined toward them. Force or compulsion is likely to result in dislike. Often some devices or "tricks of the trade" may be used to get the youth to have some actual experience of the object, situation, or activity, upon the assumption that he will like it, if but he sees what it is like. A better procedure is to provide that organization and presentation of it whereby the student needs it to solve some problem or answer some question with which he is concerned.<sup>5</sup>

*William H. Kilpatrick:* A resulting defect of the older outlook [represented partially by the statement by Finney quoted previously] was that separated learning had perforce to be tested *not by natural use* but by the ability to give it back on the demand of the teacher. From this arose the examination system with all its inadequacies. A more modern but still hurtful result is the use of medals, badges, buttons and the like as incentive and sign of learning. Some adolescent organizations depend greatly on such to the hurt both of the youth and of the pro-

gram . . . . Modern thought brings two main objections to all such, one that learning goes on best when the need of it is seen and felt, the other that what is learned separately and apart from its felt meaning connections is likely not to be integrated either into life or into character.<sup>6</sup>

We have considered one type of practice in our camps in which reliance on artificial rewards is pronounced. We turn now to a description and discussion of a quite different sort of practice.

A group of campers are standing around on the main dock discussing plans for a canoe trip. The counselor made the inquiry as to whether they thought they would need to take along a first aid kit. "That's a good suggestion, sir." "No one would know how to use it if we did take one along," proclaimed another. "We'd be in a nice stew if some guy tripped on a portage and broke his arm," interjected a third. Before the group had broken up, however, they had actually faced the following questions: What kinds of accidents might occur requiring first aid on a canoe trip? How should such emergencies be handled? What should a first aid kit contain? The group finally decided to get some advice from the camp doctor or his assistant and the following day they met as a group on the verandah of the doctor's cabin and asked him a great number of questions. Later, when the group found that they could not expect the camp physician to give them enough time to cover everything they wanted to learn, they asked for a regular instructor and held sessions for instruction several times a week.<sup>7</sup>

Here we are confronted with a situation characterized by the absence of artificial motivation in which are represented all the values claimed by an artificial system and yet from which the dangers and abuses of such artificiality are eliminated. We sadly underestimate the individual camper's keen urge for new experience. The whole previous educational experience of our campers has been colored by means of artificial incentives and rewards. In home, school, church, and playground they have learned to expect prizes and honors and when they come to camp naturally they expect the same sort of thing. Need we assume that as camp directors we must help perpetuate this practice?

4. Ross L. Finney, *A Sociological Philosophy of Education*. (New York: The Macmillan Company, 1929), p. 365.

5. F. D. Brooks, *Psychology of Adolescence*, (Boston: Houghton, Mifflin Co., 1929), p. 306.

6. W. H. Kilpatrick, *Introduction to Camping and Character*, p. ix.

7. Dimock and Hendry, *loc. cit.*

Our second illustration representing the *life-in-camp-centered* approach assumes that there are dangers and limitations in the use of artificial rewards which it is the duty of a camp director to avoid if possible. These dangers have been recognized by educators and persons interested in the field of mental hygiene. What then are some of the dangers we avoid by adopting this second practice?

(1) Campers frequently become so engrossed in prize winning that they lose sight of the real thing. One counselor reports:

I find that with my group the competitive element is uppermost. It is not a matter of knuckling down and earning a few difficult first or second grade bars but a question of winning *as large a number of bars as possible*, and usually they are only fourth grade bars.

(2) A system of artificial awards is in danger of developing vanity and selfishness on the part of the camper. A desire to decorate himself with evidences of success becomes prominent. An assistant camp director observed:

Counselors cited many cases of campers who were regular bar mongers. Their only thought was bars and more bars. Often when they had gained a fair knowledge of a certain activity and were asked to assist in instruction of a younger group their passion for winning bars proved a definite obstacle to helpful service.

(3) A system of artificial awards gives rise to an elaborate technique upon the camper's part for "getting by"; that is, of getting what the camp asks him to want, namely, credits or awards with the least possible effort. This places a premium on the less demanding activities. Not only does it encourage the tendency or desire to "get by," but it may even lead to the practice of deceit. The following case illustrates this kind of practice:

Maurice is twelve years of age, an only child. His parents want him to outclass Fred, who holds the record for winning the greatest number of awards during any one season at camp, nineteen awards. His dad has offered him \$100.00 if he gets ten awards and a team of huskies in addition if he brings home fifteen. Maurice is out to get fifteen at least. The other day Maurice was discovered copying another boy's list of birds in order to secure his

third grade award. Nearly all the awards he has won are third grade. The moment he passes a test his interest in the activity vanishes into thin air. He is a new camper this year, and his whole performance has had a bad effect on the group.

(4) A system of awards tends to repress the natural spontaneous interest of campers, and forces them into prescribed activities.

My greatest objection to this award system [observed one counselor] lies in the fact that it keeps my fellows in camp when they could be out on a canoe trip with the rest of the bunch. They insist on staying back to work on their bars.

(5) A system of graduated awards assumes the desirability or necessity of an all-around program as over against specialization in certain activities. This assumption is by no means universally accepted.

(6) Dependence on awards may become so strong that it is difficult, if not impossible, to withdraw them without injuring or completely wrecking the interests that may have been developed. (It would be interesting to study 5,000 Boy Scouts, for example, five years after they had passed certain tests for badges and discover to what extent the skills persist.) The real test of awards is whether the habit built up by using the artificial device persists when it is removed.

(7) One of the first questions some of my boys asked me when the plans for building the nature trail was being discussed was—"Will it count toward our award?"

This case illustrates the fact that a system of artificial awards makes it more difficult for campers and counselors to think of the inherent satisfaction of an activity by itself.

(8) Artificial awards de-personalize approval. Camp directors are apt to rely on awards to the exclusion of personal expressions of appreciation and commendation.

These eight points summarize the objections which educators most commonly raise against rewards. Two further objections, objections in which many educators share, come from the fields of



psychiatry and mental hygiene. It may be that the deciding factors in the whole matter reside in the arguments presented at this point.

(1) Arthur P. Noyes in his book, *A Textbook of Psychiatry*, makes the following statement concerning rewards and mental hygiene:

The success the child meets in competing with others may have a profound influence upon his behavior and adaptations. The comparative failure on the part of the child less well endowed makes him feel inferior and may lead to sensitiveness, inattention, truancy, incorrigibility and unsocial attitudes. Many educators rightly question whether the practice of awarding competitive prizes for distinguished excellence in some branch of school work is a wise one. A prize awarded for the scholar of highest accomplishment means that all others must fail, perhaps with injury to their self-valuation. Stress should be laid upon the attainment of a definite result aimed at, rather than on the demonstration of the superiority of one child over another.<sup>8</sup>

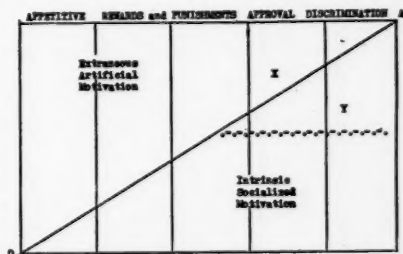
Doctor Blatz, the well-known Canadian clinical psychologist, remarked, in an address given to the counselors at Ahmek two summers ago, that the greatest argument against awards was that the essential nature of prizes is that only one best can win, only one person can be successful at a time in each issue. Far better that the individual shall set a goal for himself and the counselor help him to reach it. It is this objection that Doctor Fretwell recognizes in his *Ten Tests for a Camp* when he says that we must help "the camper get his satisfaction out of worthwhile activities well done rather than by surpassing somebody."

(2) The real injustice or inadequacy of most systems of artificial rewards is that the folks who are really inadequate, who lack a sense of achievement, who consider themselves and are considered by others as "dubs," the persons who really need recognition, have their condition only aggravated and intensified while the stars, the persons who do not need anything to bolster up their prestige and who already have experienced the

glow of achievement, continue to have showered upon them approvals and awards. If rewards are good, if they are to be used in a helpful way, why do we not use them for the campers who really need them?

Before passing to the concluding section of this discussion, it seems desirable that we should recognize two opinions which seem to be held rather uniformly among educators and mental hygienists alike. There seems to be an agreement among them that "Under the best developmental conditions the level of reward and punishment is largely outgrown as the child grows older."<sup>9</sup> "As children emerge from childhood our so-called motivation ought to be reduced to the vanishing point as rapidly as possible."<sup>10</sup> "Rewards are good only as they make themselves increasingly unnecessary."<sup>11</sup> "Much has been written in favor of the virtue of reward and punishment as incentives to the formation of good habits. Undoubtedly this method has its place in the guidance of childhood."<sup>12</sup>

If we were to study the problem we might find that response to and reliance on extraneous incentives diminishes with advancing social developmental age and that it is displaced by sensitiveness to social controls and finally the achievement of a socialized ethical outlook. In the accompanying figure we have this hypoth-



9. F. D. Brooks, *op. cit.*, p. 330.

10. Ross L. Finney, *op. cit.*, p. 366.

11. W. H. Kilpatrick, Remarks at Boys' Workers' Conference.

12. Bernard Glueck, *Building Character*, p. 125.

8. Arthur P. Noyes, *A Textbook of Psychiatry*, pp. 311-12.

esis illustrated. Let it be remembered that it represents only an illustration and does not attempt to provide an accurate description. As a child develops from infancy (O) to adulthood (A) we would expect the motivation of conduct and interest to shift from the area of external control to that of inner control. The line (X) might conceivably represent the path of the normative person. In his earliest years the area of *appetitive* or *impulsive* motivation is most conspicuously active. As he grows older the areas representing external motivation diminish in importance and the areas of intrinsic motivation have a larger and larger influence. Unfortunately, however, this is not always the case. Not infrequently an individual (line Y) may become so dependent upon artificial forms of incentive and reward that he continues under the dominance of that area of control indefinitely.

The second point of agreement, even as between Finney and Kilpatrick, is indicated in the following two statements by them.

*Finney:* This necessity for the use of outside incentives is one of the dangers of social life and civilization. There is no bearing in the social machinery that is more likely to become overheated and with more disastrous results.<sup>13</sup>

*Kilpatrick:* The conclusion of the whole matter seems thus to be that rewards and honors may be used as *temporary devices* in character provided they are so understood and are soon *discarded* accordingly. Otherwise, they may become positively immoral, but at best they represent a mistrust in the power of the good life to afford real satisfaction and to win its own way.<sup>14</sup>

We cannot conclude this discussion without reference to the social forces active in camp life and their bearing on our problem. In our zeal for creating, revising, and employing artificial incentives in our camps, we have been preoccupied and therefore blinded to the natural incentives and real rewards that

reside in situations themselves. Far more important controls of behavior are already at work and available waiting to be harnessed up to the educational task. Our knowledge of social forces and group control, supplemented by the findings of such scientific investigations as those which have been conducted recently by Doctors Hartshorne and May have forced us to modify our formulation of the "Laws of Learning." Educational psychology alone with its "Laws of Learning" cannot furnish the necessary understanding of the social forces which are so influential in conditioning the motives and attitudes and in controlling behavior. Psychology and sociology must team up much more closely in the approach to education.

In our chapter on "Social Controls" in *Camping and Character*, we have referred to the fact that in an intimate cohesive group the slightest gestures or changes in facial expression on the part of a member will serve to indicate attitudes and opinions which are capable of controlling the other members of the group. The tent group is usually sufficiently unified to permit similar controls, and there are many examples to demonstrate the importance of group opinion in determining the activities of individual campers. Nearly everything which a boy does while in camp might be shown to be done with reference to the attitudes of the tent group, or some outstanding person in the camp.

The following two cases which are taken from *Camping and Character* illustrate rather well how social pressures act as controls in behavior.

On our last canoe trip B did something . . . I would never have expected . . . G at times pretends that he is "tight" and acts rather foolish. Just to show him how foolish he looks, B, after one of these little shows, acted the same way, and I have never noticed G trying his little act since. (Intermediate.)

One boy, who was sagamore, wanted to go riding instead of cleaning up the tent. The group said, "You're a fine sagamore, going away without helping clean up the tent," and he stayed. (Bantam.)

13. Ross L. Finney, *op. cit.*, p. 363.

14. W. H. Kilpatrick, "The Scaffolding of Character," *Christian Citizenship*, Vol. IV, No. 2, October, 1924.

We cannot, within the limits of this article, consider the many other kinds of social forces at work in the summer camp. Suffice it to say that the mechanisms of control—camp spirit, group morale, adult leaders, boy leaders, co-operative enterprise, competitive activities, ridicule, punishment, approvals and disapprovals—must be submitted to very careful study before we can expect to utilize these forces as allies in developing desirable attitudes and behavior in boys.

As camp directors become more skilled and confident in approaching program construction on a life-centered basis, our summer camps are going to produce fewer campers who specialize in safe adventures, who have no compelling inter-

est or purpose that is not built up by artificial means, who are dependent on things and leaders and equipment for their satisfactions and entertainment, whose chief purpose in coming to camp is to roast and consume marshmallows, fewer of the "escalator type" who imagine that the camp is run to carry them along, and more campers who delight in true adventure, who are eager to imbibe the spirit of the pioneer, dreamers and builders of cabins and rustic rafts, trail blazers who know no greater thrill than suddenly to view the outlines of a new lake glistening through an opening on a portage, more of the rugged type who are ready to venture and to dare.



## Methods of Studying Personality

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WHEN the Third Annual Research Conference of the Religious Education Association met in December, 1930, it had as the core of discussion three questions: "What phases of religion can and should be subjected to research?" "What phases of personality can and should be subjected to research?" "What methods are being used successfully to delve into problems of personality and the interrelations of religion and personality?" Psychologists, religious educators and sociologists contributed to the program. This brief paper, however, covers merely the sociological contributions to the conference. It is therefore chiefly concerned with the question of what personality is from the sociological point of view and the sociological methods of studying personality.

The paper read by Prof. Robert E. Park of the University of Chicago on "What Phases of Personality Can and Should be Subjected to Research" gives the key to the portions of the conference concerned with personality. In stating the sociological conception of personality, Dr. Park started with the statement of W. I. Thomas and Florian Znaniecki that "personality is the subjective aspect of culture." His elaboration of this statement may be quoted:

This statement means that the customs of the community become the habits of the individuals who compose that community. The individual invariably incorporates in his own personality the purposes and aims that find expression in the institutions by which the individual's conduct is controlled. In other words, the individual is not born human but achieves a human personality in his effort to find a place and play a rôle in some society

and in the various more or less integrated social groups of which society is composed. What may be described as the processes of socialization, at least what I have been disposed to describe as the processes of socialization—competition, conflict, accommodation and assimilation—are not merely the processes by which the individual is incorporated into a society, but they are the processes by which the individual in achieving social status becomes not merely a human being but a person, and that is to say an individual conscious of rights and duties and more or less concerned about the common welfare of the group to which he belongs.

This molding of personality by the expectations of the community is what gives man his distinctive trait—character as distinguished from temperamental reactions. For man does not merely react to immediate stimuli but is able to control his actions, to repress his impulses, in order to achieve future goals. "Man lives not from hand to mouth and from day to day, but he may, and in most cases does, achieve a career; not only are his impulses controlled with reference to individual acts, but his acts are controlled and directed toward some goal that exists in his imagination and is based upon his memory."

Thus two forces interplay in the development of personality—the conventions of society and the hopes and ambitions of the person. Both make for a certain consistency and stability of behavior and at the same time for a certain outward conformity which may act as a shield to private and vagrant impulses, hidden and unfulfilled longings.

In this statement are suggested the two phases of personality which can and should be studied: the inner, very personal impulses and attitudes on the one hand; the world in which the per-

son lives on the other. This world in which the person lives must be "discovered"—"the cold hard world of science, of physical objects, is not enough to know, because the actual world we live in is not visible, it must be discovered." By this statement of a world not visible, Dr. Park does not have in mind some supernatural or mystical world, but rather the conception of the world or of his own society held by the person to be studied. Persons living in the same family may have very different "worlds" for they tend to interpret the people, the conventions, the institutions around them in terms of their own experiences, their own ambitions and interests. Thus any person's world is not made up of houses, churches, clubs, laws, but of what these objects mean to him, whether places of pleasure, of duty, of refuge, of persecution.

The first approach to personality and character or to the person's world is made when the research worker tries to find out in any possible way all that he can about the person. Interviews and written life histories, letters, diaries, any statement which reveals the personality underlying outward conventional behavior—all these are important. Systematic investigation, statistical compilations and analysis must come later. The acquaintance with the persons to be studied can come only with actual, first hand contacts.

In the general discussion which followed the paper, the question was raised as to whether the methods of penetrating beyond the person's protective shell of reserve could be taught by the experienced interviewer to the novice. Dr. Park was somewhat skeptical of the complete standardization of such methods. Long and patient acquaintance and the following of hunches seemed to him important, while a too careful standardization of method might result in formal and unimaginative approaches. It is

necessary to be able to enter readily into the other person's point of view. To quote Dr. Park's informal statement in the discussion:

I used to be a newspaper reporter and the real art of getting an interview was to release the man's mind, not to direct it or control it, but to ask him some question that started him to talk and then to enter, as far as was possible, into that man's ambitions and aims and ideals, strange and fantastic as they were sometimes. That is a good deal of an art, but I think that art also can be cultivated and that you could, therefore, develop standardized methods for teaching the art of getting an interview. But I do not think it is sufficient to follow formal methods which do not expect anything of the interviewer except that he follow the rule which somebody else has tried.

Three sessions of the conference were given over to discussions of methods which had been used in studying personality. Clifford Shaw of the Institute of Juvenile Research, Chicago, discussed his experiences in securing life histories, L. L. Thurstone of the University of Chicago presented a test of neurotic personality, and E. W. Burgess of the University of Chicago and the writer of this article discussed a joint study made by the statistical survey method, concerning interrelations of personality adjustment and family background. These discussions well illustrate two of Dr. Park's points. Mr. Shaw's extensive and detailed life histories written by delinquent boys after a high degree of rapport had been established are excellent examples of the way in which the inner processes of personality can be studied through an intimate acquaintance with the person. The statistical survey initiated by Dr. Burgess may be thought of as a later step in methodology, in which the hunches and hypotheses gained through a limited number of complete life histories are put to the test by gathering a limited number of facts from thousands of people in order to test the universality of traits and reactions and their interrelations. Unfortunately, no report especially devoted to the discovery of the person's world was included



in the conference. To a certain extent, Mr. Shaw's life histories bring out this type of material, in the sections in which the boys reveal their conception of their families, their play groups and the neighborhoods in which they live.

Mr. Shaw makes the point very clear that the life history is used as only one approach to the understanding of the delinquent boy's personality. Careful statistical studies have shown the areas of Chicago in which the rate of delinquency among boys is very high, and certain other facts are known about these communities—the rate of family dependency, nationality background and the like. But it was found that these formal studies did not reveal why particular boys became delinquent. Nor do the reports of teachers, parents, neighbors or social workers, although such reports are secured in each case, give a sufficiently clear picture of what goes on in the boy's mind. Hence the life history has been resorted to in the attempt to discover the boy's own story, his conception of himself and of his world. In Mr. Shaw's own words, the life history "reveals the attitudes, the ideals, the ambitions, the philosophy of life and the interests of the child; it reveals what we might call the inner subjective life of the child, how he views his situation, how he regards his parents and playmates, and so forth; it reveals what interpretations he makes of the situation in which he lives."

Excerpts from two cases read by Mr. Shaw are included here; the first to indicate the way a boy will reveal his attitude toward his own delinquency, the second to indicate the intimate knowledge which the boy has of his community and his reactions to that community.

Every morning the bunch would come past my home about school time. We left home at this time to make our parents think we were going to school. It was easy for me for my mother was working and didn't know much about me. We would sneak a ride on

the elevated railway, climbing up the structure to the station. After getting downtown, we would make the round of the big stores. If we couldn't steal enough candy and canned goods for lunch, we would go without lunch. I do not know of anything else that interested me enough to go without a meal, but "making the big stores" did. I do not know whether a good thrashing would have cured me or not, as I never received one for stealing, just the one my father gave me when he was mad. But anyway the shoplifting experiences were alluring, exciting and thrilling. But underneath I kind of knew that I was sort of a social outcast when I stole. But yet I was in the grip of the bunch and led on by the enticing pleasure which we had together. . . . At first I did not steal for gain nor out of necessity for food. I stole because it was the most fascinating thing I could do. It was a way to pass the time, for I think I had a keener adventurous spirit than the other boys of my age, sort of more mentally alert. I didn't want to play tame games nor be confined in a schoolroom. I wanted something more exciting. I liked the dare-devil spirit. I would walk down between the third rails on the elevated lines in the same daring spirit that I stole. It gave me a thrill, and thrilled my chums in turn. We were all alike, daring and glad to take a chance.

In the neighborhood there were Jews, Pollocks and Irish, mostly foreigners and a poor class of people that could hardly read or write but had a flock of kids. Some were very honest people and some were not, as you often find in such neighborhoods. In many cases some were clean, but most of them were very dirty. Many of them were supported by charity societies like my people were. Others that found it hard to make a living sent their children out to earn and steal whatever they could, just to bring home the bacon as we say. Most of the boys that I knew in my childhood had this sort of people. . . . You can just about judge for yourself how the adults in the neighborhood thought about delinquency. The way they looked at it was "let him steal if he wishes to, so long as it's not from me but for me." . . . It seemed to me that many of the people encouraged boys to steal so they could buy the junk. They never asked any questions. They didn't care how, what or when the goods were gotten just so they were able to buy them. Some of the money would go for the mothers and fathers of these children and so nine times out of ten they will encourage the child to work for easy money.

Not only does the life history reveal a cross-section of the boy's attitudes and a picture of his world, but it also gives the sequence of events involved in the development of delinquent attitudes. Here lies the possibility of tracing the development of different types of per-

sonality and of locating the crucial situations or turning points in that development.

There are certain limitations to life history material. The person must be able to write; he must be articulate. Certain types of people give a conventional and formal outline of events; others relive their experiences and write in a way which reveals their emotional reactions and attitudes. The life history concerns only those aspects of life which the person can remember; a forgotten incident, no matter how important it was to the personality, is not included. The life history is of course never absolutely complete, but by its very selection of the things which seem to the person significant in his life insight is gained.

The validity of the life history document can be checked, so far as objective facts are concerned, against school and work records and the statements of disinterested persons. So far as exaggerations, lies and rationalizations appear they do not invalidate the life history when it is used as a document for the study of the boy's attitudes, for these very exaggerations, lies and rationalizations may give the key to the boy's personality. It has been found as a matter of experience that the boys are truthful in the reporting of factual matter. The life histories can also be judged by the consistency of the attitudes shown in different parts of the document.

A second approach to the study of personality is through the use of various sorts of tests. Dr. L. L. Thurstone, psychologist, of the University of Chicago, described the Inventory of Neurotic Personality which he has standardized for use with college freshmen. This inventory consists of a list of several hundred questions, of the general type of those following:

As a child did you like to play alone?

Do you usually control your temper?

Do you get stage fright?

Have your relationships with your mother always been pleasant?

Are you often in a state of excitement?

Is your home environment happy?

Each question has printed before it Yes, No and ?. The person taking the test encircles the answer for each question which applies to him. The test is then scored by adding the number of "neurotic" replies. The test is designed for use in securing some indication of seriously maladjusted students who may need personal psychiatric guidance.

In correlating the neurotic scores with other types of data, it was found that there is little relation to scholarship and none to intelligence test scores. The test therefore measures a trait not covered by intelligence tests and hence gives a picture of another side of the personality than intelligence. Girls were found more frequently to be neurotic than men, non-fraternity men than fraternity men, and women who were "club" members than women who were not. Questions on family relations showed that students with high scores (indicating maladjustment) tended to regard their home life as unhappy.

It was found that a common psychological core ran through many of the most diagnostic questions. Dr. Thurstone summed up the neurotic personality with this generalization: "The fundamental characteristic of the neurotic personality is an imagination that fails to express itself effectively on external social reality." Thus, social expressions are inhibited in the neurotic personality and a neurotic person tends to find it difficult to start conversations with a stranger or to make up his mind. As a result of the lack of spontaneous expression of the imagination, there may be marked mental hyper-activity and neurotic persons indicated that they were often in a state of excitement, that their minds wandered, that ideas ran through

their heads and prevented sleep. Excessive worry about themselves was a natural result, and other questions cover this aspect.

A test of this sort when carefully standardized affords a very expeditious means of securing insight into a large number of personalities. It makes possible the selection of the small groups of very poorly adjusted and very well adjusted persons, who may then be subjected to more personal and detailed study.

The report given by Dr. Burgess and the writer concerned a survey of family relations made for the White House Conference on Child Health and Protection. By means of questionnaires and tests used in public schools in different parts of the country, a cross section was secured of public school adolescent children. By the use of knowledge concerning adolescent adjustments and problems previously secured from life history documents, psychological studies of adolescents and the like, a long questionnaire was devised covering the child's social relationships, his contacts with such organized groups as the church and the Scouts, his attitudes toward his parents, the personnel of his family, family activities and recreations, work performed at home by the child, and such matters of family regime as source of spending money, eating between meals and the like. A short form of the Sims scale for measuring socioeconomic status and a short neurotic inventory, similar to the longer one described by Dr. Thurstone, were included. In addition, the teacher filled out a rating scale on the physical development, social adjustment, emotional balance, conventional moral habits and mental ability of each child. The material, secured from some 7,000 children, was analyzed statistically, according to size of communities, race, nationality, scores on the rating scale and scores on the neurotic inventory.

When the children, on the basis of the neurotic inventory and the teachers rating scale, were classified into three groups—well-adjusted, fairly well adjusted, and poorly adjusted—and these groups compared as to family background, it was evident that in many ways the children who were well-adjusted came from very different types of homes than those who were poorly adjusted. The greatest differences lay in the intimate relationships between parents and children. The well-adjusted children confided in their parents, were more loyal to them, more affectionate and were under a more systematic home regime. Although questionnaire material seems formal, this study demonstrates the way in which it can be handled by very simple statistical techniques to show background differences of children of different personality types.

#### CAN THE RELIGIOUS EDUCATOR USE THESE METHODS?

The methods described are ones which have been successful in the study of personality—life histories, standardized tests and questionnaires. All three methods attempt to secure the inner reactions, ideals, emotional sets and motives of the person, or to uncover the social world in which he lives and to which he responds. The research worker in religious education is usually not primarily concerned with personality in general, but rather with certain aspects which concern the development of moral habits or of so-called character traits. And he is usually concerned with these aspects of personality in relation to school or church. The methods described above could be applied to studies concerned with the development of moral habits. Mr. Shaw has used life histories in connection with delinquent boys, who have failed for various reasons to develop conventional moral habits approved by society. A very

profitable study could be made by securing life histories of adolescents who are well-adjusted. Because of the pressure to do something about delinquents, much research has centered about them, but the profits of studying well-adjusted children should be equally great. It was notable in these life histories written by delinquent boys that neither the church nor the school was mentioned by the boys. The boys had attended school and had no doubt had church contacts. Nevertheless, neither institution was significant to the boy—neither one had a distinct place in his social world. His activities were concerned with gangs, clubs, robbing, stealing autos and the like. But there are children for whom school and church are significant insti-

tutions, who find many of their satisfactions through their contacts with these institutions. Just as the questionnaire study directed by Dr. Burgess concerned itself with the attitudes of adjusted and unadjusted children toward their homes, so a study could be undertaken which would compare the attitudes of adjusted and unadjusted children, or of delinquent and non-delinquent children, toward the church and the school. Church and school are concerned with developing certain types of personality and to the extent that they attempt to mold habits and attitudes, they may study their techniques and results by methods which have been found useful in the study of personality.



## Thirty Years of Teacher Training

E. J. CHAVE

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THE OFFICIAL report of the Tenth International Sunday School Convention, held in Denver in 1902, gives very brief attention to teacher training. A growing interest in the matter of teacher training was evident, a few normal courses were outlined, but the chief organization actually promoting the work was in the primary division. Mrs. M. B. Mitchell, in giving her report, said that for three decades primary workers had been organized and had done much effective work through their primary unions. In 1899 they had published an outline course to guide the study of primary workers. Mr. W. C. Weld, of Southern California, in his report described the average normal course "as dry as dust," and urged that a uniform normal course be prepared of a much better character that might be expected to illumine the way of the teacher.

It is interesting to note the emphasis on Bible study in this period and the value placed upon it. In the above mentioned reports Mrs. Mitchell says, "If the pupil is to have Bible knowledge that will aid in the development of his spiritual life later on, he must receive the training in these lower grades," and Mr. Weld says, "The purpose of the normal course is to give the student a new and comprehensive view of the Bible, with special reference to God's thoughts and purpose as Creator and Redeemer, thus making the philosophy of Bible history a living, moving inspiration to him."

In August, 1903, W. C. Pearce was appointed Superintendent of Teacher Training in the International Sunday School Association. His first work was

to organize a Committee on Education, establish a standard for an elementary course of study, and make rules for the award of the International diploma. After the standards were agreed upon, a study was made of the work being done by the various states. Twenty-eight were maintaining teacher training departments and entitled to be put on an approved list. Fifteen others qualified by the 1905 convention, and in that year 876 International diplomas were issued by twenty-three different associations. For the triennium 1902-5 a total of 2431 classes, with 34,211 students taking courses were reported.

The first meeting of the Committee on Education in the International Sunday School Association authorized an elementary course in four sections:

An outline study of the New Testament.

An outline study of the Old Testament.

A general study of Sunday school organization and management.

A study of the essential principles and methods of teaching.

At a second meeting of the committee an advanced course was agreed upon comprising studies in Bible, church history, pedagogy, and history of the Sunday school.

Between the 1905 convention and the next at Louisville in 1908 three teacher training conferences were held, Winona Lake in 1906, Lake Geneva in 1907, Philadelphia in 1908. These conferences were intended to prepare satisfactory bases for the working agreement between the International Association and the various denominations. At the



Philadelphia conference minimum requirements for a standard curriculum were set up. This was to include 50 lesson periods for an elementary course, with at least 20 of them on Bible study and approximately 7 each on the pupil, the teacher, and the Sunday school; 100 lessons were prepared in an Advanced course, forty to be on the Bible, sixty divided among the pupil, the teacher, the Sunday school, church history, and missions. An arrangement was made for an interchange of enrollment between the Association and the denominations, but statistical reports indicate that this was never actually achieved.

In 1910 the International Graded Lessons were published and at once the need for teachers trained in the newer psychological and educational methods was felt. One attempt to meet this need was the establishment of schools of method which were held for five or more days in a place. For the triennium 1908-11 thirty of these schools were reported, and in the next period, 1911-14, fifty-six of these schools and fifty of the interdenominational city training type. Another move for adequate training was the starting of training schools for professional workers. The first of these was held at Geneva Lake, Wisconsin, in 1912, and later two others were started, one at Winnepesaukee, New Hampshire, in 1920, and one at Geneva Glen, Colorado, in 1922. Then in 1914 a training camp for older boys and girls (16-21) was begun at Lake Geneva, and later two others at Winnepesaukee and Geneva Glen. Now each summer sees a large attendance both at the summer schools for professional workers and at the older boys' and girls' conferences in each of these three camps. A strong curriculum of studies is provided and capable leaders direct the studies. The bulletin for 1928 states the objectives of these schools as follows:

First, to provide for vital Christian fellow-

ship and the exchange of leadership viewpoints and experiences of all Protestant denominations on a continent-wide scale; second, to provide leadership training opportunities for those states, denominations, and other agencies which do not conduct summer camps of their own; third, to provide advanced educational opportunities for outstanding leaders, such as pastors, directors, supervisors, and other professional workers; fourth, to provide specialized training for council officers, deans, instructors and other leaders for effective service in cooperative enterprises in religious education.

The International Leadership Schools stand at the head of a system of co-operative schools, conferences, and camps which now enroll from forty to fifty thousand leaders annually.

The Religious Education Association Convention at Providence, in 1911, appointed a teacher training commission to investigate conditions and bring in recommendations. Five sub-committees were chosen and undertook the work:

Committee on Elementary and Advanced Teacher Training Course for the Sunday School—W. S. Athearn, chairman.

Committee on Teacher Training Courses for special departments of the Sunday School—Mrs. J. W. Barnes, chairman.

Committee on Teacher Training Courses for Colleges—Chas. F. Kent, chairman.

Committee on Teacher Training Courses for Theological Seminaries—Geo. A. Coe, chairman.

Committee on Teacher Training Courses for Home Education—J. T. MacFarland, chairman.

These committees investigated, suggested standards, and gave a critical review of available materials and textbooks. Their report was published in pamphlet form in 1912 and did much to create interest in a new revision of the International courses. They recommended a first year required elementary course, a second year elective course in some departmental work with practice on alternate Sundays, a two years' ad-

ditional reading course, and minimum essentials for standard diplomas.

In the fall of 1913 Professor Athearn was asked by the International Association to investigate the results of the first standard courses and to recommend a plan of revision. In his report he showed that the first courses had not been at all satisfactory. Fifty-one per cent of those who enrolled never completed their course; few followed up the elementary course by taking the advanced course or even by doing systematic reading; the average time to master a 150 page textbook was 162½ hours; the average grade given to 500 sample students investigated was 98%, and the custom seemed to be to give markings to encourage students; the textbooks were characterized as scrappy and inadequate, attempting too much, being mere skeleton outlines and accomplishing nothing worth while. Dr. Athearn said the average teacher was prepared to do a much higher type of work and he suggested a revision of the curriculum that might provide the needed training.

Steps to withdraw the old course and replace it with new courses were at once taken. A new standard course was outlined to consist of not less than 120 units, each unit to require at least one hour's preparation and a recitation-study period of not less than forty-five minutes. Text-books were prepared for each section. Bible content material was practically eliminated, attention being directed to the values that might be contributed to a curriculum by the right use of the Bible.

Training classes in the local churches seem to have been the most favored agency at this time, and the type most often promoted by the denominations. Community training schools were looked upon more as supplementary forces, for special kinds of training, or where the regular local denominational type could not be had. City training institutes were held occasionally, lasting sometimes for

only one day, but sometimes organized for a month or six weeks. Summer training schools were promoted by different denominations in their camps, usually for about ten days. Some training was attempted by correspondence. The Methodist Episcopal Church organized the "Worker and Work" series, and the Moody Bible Institute offered courses in the Bible.

In 1922 the Sunday School Council of Evangelical Denominations merged with the International Sunday School Association. At once careful attention was given to the whole matter of curriculum and of teacher training. A more adequate staff and some facilities for research and experimentation were provided, but nothing in proportion to the true need has yet been attempted. However, standards are being raised faster than most churches can be persuaded to revise their work, and progress must necessarily under present conditions be quite slow.

Dr. H. Shelton Smith, then director of the Teacher Training department of the International Council of Religious Education (as it is now called), in an article in *Religious Education* for January, 1927, said:

Most teachers are still being trained to teach graded or uniform lessons. The idea of producing most of his own curriculum so as to meet the needs of a particular pupil in a particular situation has scarcely been conceived as a possibility by the average teacher. . . . The assumption is that if enough material can be transmitted to the students, these acquired values will be transferred from the artificially set-up lesson or experience to the actual situation subsequently encountered. . . . There is a more direct way to attack these problems of motivation and transfer of training. The teaching process centers neither in isolated textbook material nor in extra-purposeful activities. The educative process begins with the fresh experience of the teacher as it arises out of actual pupil-teacher relationships. . . . The real textbook (of the training class) will be those crucial problems which are encountered by the persons composing the training class. . . . The instructor who goes to a training school with a cut and dried series of lectures will find himself increasingly out of harmony with educational trends.

It is a tremendous job to develop the meaning and value of the new points of view and the new techniques. The old methods have proved their inefficiency, the new methods are experiments in another direction. The values of the new can only be discovered by intelligent co-operative effort with careful direction and supervision. The department is producing guidance materials, stimulating the writing of good textbooks, selecting its leadership with care, giving supervision as far as it can, conducting summer schools and promoting in co-operation with the denominations the training class wherever it can be conducted under satisfactory conditions. It is doing some research, keeping careful check on results, and revising its standards as rapidly as feasible.

The present Leadership Training Curriculum comprises three grades of education:

(1) The High School Leadership Curriculum for youth of the senior age group in the church school.

(2) The Standard Leadership Curriculum for those whose training and experience qualifies them to do work beyond the high school grade.

(3) The Advanced Leadership Curriculum for persons whose training and experience qualifies them to do work of senior college grade.

Bulletins have been prepared outlining procedures and standards for these schools, and describing the courses. The 1931 revision of Educational Bulletin No. 503 is a distinct advance on previous course outlines. In this edition there is no suggestion of content-centred and prescribed textbook courses for each outline of the sixty-two courses now authorized by the Council has a clear functional aim, and a series of problems given that relate to specific teaching and learning situations. There is a list of five or six approved texts for each course and a large reference bibliography. The suggestions to teachers and to administrators in the leadership schools are explicit, and are directed

to the preparation of leaders ready to handle the actual needs of pupils in a creative way. They are working towards a maximum transfer of training from the normal class to the leadership responsibilities.

Growth in Leadership training is illustrated in the 1931 report of the Council. In 1923-24 there were 41 co-operative Standard Leadership Schools and 4483 credits were given for studies completed. In 1929-30 there were 783 schools with 56,900 credits. The summary of awards over North America for credits in the Standard Leadership Curriculum by various agencies is as follows:

Credits	
International Council of Religious Education.....	56,900
Religious Education Council of Canada.....	12,613
Denominational schools.....	122,317
	<hr/> 191,830

In addition to this the International Council in the year 1929-30 awarded 1876 credits in the High School Leadership Curriculum and 119 in the Advanced Leadership Curriculum.

As youth challenges the old religious concepts, forms, and practices, as social standards are being changed and old authorities fail to hold and taboos fail to stop, there is need for adequate leadership. Good intentions and pious devotion is not sufficient equipment for a teacher. Teachers are needed who have had opportunity to work out a philosophy of life.

Before 1903 very few theological seminaries had any courses, much less departments, adapted for the training of leaders in religious education. It was practically unthought of in the colleges. When one reflects that even the church colleges had very few courses in Bible, some none, and these purely elective and often taught by an untrained professor, and that the idea of courses in religious education had not been born, he marvels

at what has been accomplished in thirty years. A recent survey of theological seminaries and a meeting of representatives of all the leading seminaries in Cleveland in the Fall of 1931 forecasts a big revision in seminary programs.

From that time forward the seminaries and colleges very rapidly introduced courses, developed departments, and employed trained instructors in religious education. Many of the large universities now have well organized departments and are doing exemplary work.

#### *Public Schools and State Universities*

This modern awakening is shared by public school leaders. Although there is still a deep-seated prejudice against teaching religion in the public schools, due to the principle of the separation of church and state, there is a growing desire that by some means religion be given a place in an all-round curriculum. Public educators are showing a hospitable attitude toward the recent movement, toward weekday religious instruction, and toward vacation schools under community control.

Parish houses, schools of religion, and church social centers are being established on or near university campuses and receive friendly co-operation from university authorities.

#### *Literature*

A vast amount of splendid literature has been produced in this period. The periodic literature produced by the denominational houses is of high order. The various denominations co-operating in the International Council of Religious

Education are working together in a most commendable fashion, pooling their resources, making curriculum studies by joint committees, agreeing on basic points of advance, and are trying to reduce to a minimum the spirit of competition-for-profit in publication of courses. The spirit of friendly co-operation is spurring everyone to do his part with skill and high purpose.

*The International Journal of Religious Education* and *Religious Education*, the journal of the Religious Education Association, are the leading periodicals in this field.

From the time when Coe and Starbuck published their volumes a steady stream of valuable book literature has come from the press. They were pioneers. Up to that time little had been written of an educational nature.

#### *The Home*

While these developments were taking place, the home, the original and natural institution for religious education, has made little progress. Although much is said about it and some provision made for its improvement, it is doubtful if any advancement in home instruction in religion has taken place in a quarter century.

These are some of the marks of change which have featured the history of religious education in America the last thirty years.

The future will see rapid advance in employment of better techniques, more meaningful and better graded materials, and a deeper philosophy underlying the whole process of religious education.



# What of This Church?\*

A SERMON

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## I

WHAT of this church? Let us try to characterize it as we would like it to be, and as we believe it has already in measure proved itself. It is an *adventurous church*. It is adventurous in its message. Its ministers are not muzzled. They would not be told what to say, nor would you wish to tell them. An Elder in a local church of whom I heard a few weeks ago confessed to his minister that he had been made almost unrestrainedly angry: "I was so mad after that sermon that I was not worth living with for a week," he said; and then added, "but I would have been madder if you had not preached it." There is a member of this church who takes exception to what he calls my "international and economic radicalisms" (though they are not really as bad as that!) and from whose exceptions I have learned much, who came to me at the close of a recent service and said with a wide smile: "I hate you, but that was a good sermon." For such liberty of prophesying we are deeply in debt to your generosity and patience: it is a trust we shall not abuse. And we shall try to preach, not theories and "isms," all of which at last set the teeth on edge, but the whole mind of Christ by which we and our human order shall yet be saved.

This church is adventurous also in method. It is flexible. It is not time-serving, but it wishes to serve the times. In a city parish swift changes occur, pop-

ulations shift, opportunities come and go. Meanwhile we must endeavor to read the need, and with quiet constructiveness to meet it. The Adult School of Religion is an instance: four hundred people are there enrolled in discussion groups under thoroughly competent leaders to study the major issues now confronting the Christian mind. We could mention also the Service for Boys and Girls, and the recent enlistment of the Junior, Intermediate, and Senior Choirs; the attention given to religious dramatic art; and the well-directed activities of the Women's Guild. But, to use Scriptural language, "time would fail me if I tell" the whole story. Suffice it to say that the Session is agreed that it would be a good rule for our church to engage in one distinctly new enterprise each year; and that this church would be alert but not opportunist, adventurous but not rash—a church committed to Him who always "leadeth them out."

## II

AGAIN, this is a *democratic church*. "Democratic" is hardly the word to use, for it savors of class and parties and we have resolved to know no social cleavage and no party spirit. Pursuant to that aim, pew-rents were abolished several years ago; all our pews are free and unassigned. Such a church is the only solvent of the strife that embitters our world. Unity must use as rock foundation the deepest common denominator of human life—the touch of Divine nature "that makes the whole world kin." Mark Sabre, in the novel, *If Winter Comes*, explains why he answered an appeal for

\*This is an unusual article. It is the voice of a prophet speaking to encourage his people. It clearly states the objective of this particular church. It has a reason for being. The introductory paragraph has been omitted because it is local. But here is a message to stir churches of our day.



help, even though to give help exposed him to misconstruction of motives:

Here was a human creature . . . come to us. You've got to respond. You're picked out. You! One human creature by another human creature. Breathing the same air. Sharing the same mortality. Responsible to the same God. . . . If you've got a grain, a jot of humanity, you must, you must out of the very flesh and bones of you respond to the cry of the brother or sister made as you yourself are made.

But *must* you respond? Most people do not respond—not as a settled policy. The earth is seamed with chasms—class against class, nation against nation, employee against employer. It is so easy to make the blasphemous assumption that warfare is inevitable (that God has laid a sword across the face of the fair earth) and drive on in bitterness. *Must* we respond?

Nationality is not inclusive: the very word implies some measure of separation. An employers' association or a labor union is not inclusive—each is for those who, on one side or the other, make common cause in economic theory. A Masonic Lodge is not inclusive—its ritual is secret. A Luncheon Club is not inclusive—it would be wrong to scorn it as "babbitry," but its mind is in some measure economically standardized, and its methods frequently are "live wire" methods. Where is the inclusive fellowship? It ought to be found in the church, but most churches are not inclusive. Most churches cater to a class—suburban or artizan or university; and their problem is comparatively easy. More need, therefore, that across the door and the heart of certain churches should be written the Master's word: "Whosoever will may come" . . . "that they may all be one." It is our conviction that the enduring kinship, the common denominator of human life is the consciousness of God (be that consciousness articulate or inarticulate) mediated through goodness, beauty, truth and supremely in the face of Christ. It is our conviction that only on that kinship can enduring unity be built—that men will honor the brotherhood with full

loyalty only when they learn in genuine love and faith to pray together, saying, "Our Father." Obviously churches of an inclusive comradeship such as this church (and there are few like it) are hard to direct. They demand of the preacher, for instance, a straightforward and resolute simplicity of word and appeal that he may be understood of all. They demand policies that shall draw no line of cleavage. They demand of every member a large charity and the will to understand. But, in deeper ways, they may be easier to maintain than other churches: for they have made a noble commitment, and they are akin to His mind who drew His friends from rich and poor, Roman, Jew and Greek, Pharisee and outcast, saint and sinner. To that inclusive comradeship, beyond all barriers of race and class, this church is foresworn—and shall remain foresworn.

### III

AGAIN, this is a *useful church*. It believes that "by their fruits ye shall know them." It takes heed to the word that tells us that "not everyone that *sayeth* 'Lord, Lord,' but he that *doeth* . . ." shall be approved. The day is passing for every church when the minister must be jack of all trades (preacher, pastor, administrator, financier, church school expert, and organizer of multifarious activities), and so prove with painful clearness that he is master of none. Certainly in a city church, endeavoring to cope with city problems, that day has already passed. This church is adequately staffed to maintain in faithfulness, seven days a week, summer and winter, a program of "good works." There are three ministers, each specializing in a given task but sharing in full comradeship the responsibility for the whole task. There is one layman who for many faithful years has had charge of the physical equipment of our buildings and has given leadership to religious work and club work among young men. There are seven women (whose ministry,

despite the fact that they serve in a lay capacity, is ordained by its own consecration) who each have a group of families upon whom they regularly call, and who guide religious endeavor and club activities among little children, or junior girls, or senior girls or young women or women—choice among the latter groups being determined by their aptitude and experience. There are four young women who are giving most valuable part-time assistance of the same character, and six students serving in a like capacity among boys and young men while continuing their training at Union Theological Seminary. There are five secretaries—none too many for the task, as you will be aware if you have ever visited the church office. Besides all these there are nine janitors, genuinely by their co-operation and by our mutual spirit, members of the staff, who keep these buildings habitable and sightly.

It is difficult to sketch "sudden in a moment" even the outlines of so comprehensive a program. Let a few sweeping strokes suffice. There are a hundred meetings a week—none of them held merely to keep wheels turning, but each seeking to meet a definite human need. There is a program of *physical joy and physical righteousness* finding its stage in two gymnasias and the swimming pool. There is a program of *club work*, disclosing qualities of leadership especially in young people and promoting good citizenship and personal loyalties. There is a program of *religious education*, with emphasis on worship, providing teaching and training in the faith of Jesus in such a way that boys and girls shall not have need in the questionings of later life to unlearn it. There is a program of *music and sacred drama*, our five choirs numbering over a hundred and thirty voices under the direction of our two organists. There is the program of *Christian neighborliness* (we prefer that term to "social service") working in close co-operation with the social agencies, through which program this past year twenty people have

received hospital aid, over fifty have received medical care, hundreds have been visited or received in personal conference, and transient relief given to eight hundred more—the whole calling for an outlay this last fiscal year of approximately \$16,000; a sum much larger by reason of the economic crisis than in the usual year and made possible only by a most generous response on the part of our congregation. There is a program of *missionary service*—a station in China with some eleven or twelve fellow-workers whose ministry is exercised through a hospital, a church, several schools, and a model farm. The spirit of that enterprise is evident in the fact that the church was built in the style of a Chinese pagoda and has a Chinese minister—it being a Chinese Christian Church and not a denominational project launched by denominationally-minded people come to exploit the Chinese; while the hospitals, schools, and farm are further evidence of good faith and a sincerely Christian motive. Furthermore, this church partially maintains a school in the mountains of Tennessee and a college for Negro girls in North Carolina, and fully maintains two ministers who are now establishing church schools in the new oil-fields of Texas. Nor do these facts show the outreach of this church's influence: there are other projects abroad and many in New York which we are furthering. Let it be said that so comprehensive a work could not be maintained by the staff (home and foreign) of this church without the fidelity of the Session and the Trustees, the officers of the Missionary Society and the Women's Guild, and a host of volunteers whose names, unwritten perchance in any roll of honor, are written, nevertheless, in our grateful affection, yea, and in the "Lamb's book of life."

#### IV

AN adventurous church, a democratic church, a useful church; now we add—a church that keeps first things first.

"Maintain the spiritual flow" is an apostolic injunction that we fain would obey. Our glow is in our services of worship. Our deepest heart is a heart of prayer. No catchy sermon-titles are spread across the front of these premises; no baits are dangled to catch a crowd: we are sure that to cheapen religion is to slay it. We are doubly sure that no activity, not even church activity, can sustain itself: it is sustained by the vital force of a still and secret life with God. We shall not try in this church to compete with the excitements of the roaring world: there is a peace of Christ which the roaring world cannot give or take away, and there is an adventure with Christ so thrilling that it puts all other excitements to shame. We are resolved that this church shall not be secularized, that its machinery shall not usurp the place of its ideal, that it shall "maintain the spiritual glow."

In this church the staff begins each day in corporate prayer. Boys and girls are given training and opportunity in worship, and before they are received into the membership of the church they engage in a course of six weeks' study, reverent and enlightened, in the central truths of Christian living. Our worship is kept almost entirely free from announcement because we would keep it true both in mood and in content. The daily aim and the ultimate goal is "that in all things He may be exalted." We would take that phrase as our best motto. We are against violent revolution both in theology and in human affairs, for it was violent revolution that chose Barabbas instead of Jesus. We are even more strongly against reaction in theology, in economics, in internationalism, because it was reaction that strongly helped to nail Him to His cross. We are for quietness in method because He was quiet: He did not "strive nor cry," and His meekness shall yet inherit the earth. We are for courage in method because His courage dared Calvary. We would be energetic in constructive love because He "went

about doing good." We would saturate all our work in prayer because His days and nights were steeped in prayer. We believe His mind should be regulative both as to what we here try to do and for the manner in which it shall be done. We believe that Christ is God's best word to men, beyond all forms and all creeds, and far beyond all the barrenness of our strife-filled earth. We would so live that He "may see of the travail of His soul and be satisfied":

Yea thro' life, death, thro' sorrow and thro'  
sinning

He shall suffice us, for He hath sufficed:  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ.

## V

AS for the future of such a church in New York City no man can dogmatically speak. There has been a migration of many of our families from Manhattan to the suburbs, especially of our East Side families who, in some four or five hundred instances in recent years, have moved to Long Island. Members of some of these families continue to attend this Church; others, particularly those with small children, have chosen to attend local churches, as is right and proper. Meanwhile there is an influx of new families, notably from the west side to Manhattan, into our parish. The membership of our church makes it the largest Presbyterian Church numerically in the Presbytery. Our neighborhood is by no means overchurched, and apparently we have for the future as fine an opportunity as any church could covet. That opportunity is not merely local: in an unusual sense, and because of the unusual method and policy established through Dr. Coffin's and Dr. Jelliffe's leadership, the eyes of a host of churches far and near are upon us.

The transition in population, the change in the church's personnel, and in particular the present economic stress, have created temporary financial problems. But these we shall quickly surmount. In such

a juncture the church embarks upon a new financial method—and it is typical of its adventurousness that it should have chosen such a method at such a time. It is apparent that “drive” psychology, especially as it relates to church finance, is self-defeating. It finds the mass of mankind in the position of the “pursued”; and it leaves them with a subtly false sense of having conferred a favor on society when, being overtaken in the pursuit, they contribute to good causes. In a church, of all institutions, each member is a member of the whole body of Christ, that all the members “should have the same care of one another.” We are asking you, therefore, to bring or send your signed and sealed pledge-card to the church. Decide in quiet conscience and glad loyalty what your gift to this church should be, and yourself bring it in the spirit of worship. Bring it this afternoon; or on any of the next three days between the hours of nine to ten in the morning, four to six in the afternoon, or eight to ten in the evening. Representatives of the Trustees, Elders and Ministers will be here, not to talk with you about your pledge, but to greet you and to answer any question you may care to ask about the church.

There is a prospective deficit of about ten thousand dollars (it may prove less when all the returns have been received, and it is not too serious compared with our total outlay) on the treasurer’s books for this year about to end. There are many who will not be able to give during next year as much as has been their custom. But others will give more—such is our confident faith and prayer—and we further believe that there are some who will rally to the church at this juncture that it may end the year with clean books. The budget has been decreased for the coming year to an amount approximating last year’s receipts. We dared not cut more drastically at a time when city and nation so direly need the charity and inspiration that only a faithful church can give. We appeal to your generous loyalty as we renew our vow:

I love Thy Church, O God  
Her walls before Thee stand  
Dear as the apple of Thine eye  
And graven on Thy hand.

For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given  
Till toils and cares shall end.

Our times are in His hand. We believe He has great things in store for us. We press on and take courage.



## The Preacher's Degree

ROBERT E. O'BRIAN

*Pastor, First Methodist Episcopal Church, Grand Forks, North Dakota*

IF YOU were a preacher you would appreciate this article, particularly if you were a preacher who had spent three years in a theological school and then received a bachelor's degree, a degree, incidentally, of small worth in the academic world. The man who graduates from a college with the degree of Bachelor of Arts or of Science, receives when he graduates from a theological school another bachelor's degree. He becomes either a Bachelor of Divinity or a Bachelor of Sacred Theology. It takes him no less than three full years of hard graduate work to attain his B. D. or S. T. B., while, on the other hand, his friends who have spent three years in other graduate schools become Doctors of Philosophy or of Science.

The standard theological degree confers neither dignity nor commercial worth on its holders. The title of "Doctor," usually given to clergymen out of courtesy, humiliates the preacher every time it is used, if he does not hold a doctor's degree. He must call the physician "Doctor." He is compelled to extend the usage to the dentist, chiropractor, and veterinary, but he himself must accept an inferior position in the social world where he lives because he is not a "Doctor." His spirit may not be utterly crushed, and he probably will not develop that grotesque terror, an inferiority complex. But it does hurt, nevertheless, after three years of study, to find that the academic world superciliously shrugs its shoulders at his theological degree.

Theological seminaries themselves

cannot object to the assertion that their B. D. or S. T. B. degrees are not considered the equivalent of the standard Ph. D. or D. Sc. degrees. It may be unfair to reduce the ethereal matters of the spiritual world to commercial terms, but there is no place where the comparison can be made to better advantage. Any person who has tried to obtain a position on the faculty of any accredited college or university without a Ph. D. or its equivalent, even though he possesses a theological degree, knows the difficulty he faces. It is practically impossible for such a person ever to become the head of a department, and his salary will always be less than that of his more fortunate brother who, instead of spending three years to get a theological bachelor's degree, spent his three years obtaining a standard academic Ph. D.

Nor can the theological schools criticize other educational institutions for taking this stand, since it is their own attitude. Only recently one of the important theological schools of the largest protestant denomination in the United States, announced in its advertising and in its bulletin that it had a "Ph. D. faculty." It explained further than no one "except holders of the standard Ph. D. degree" were members of the teaching staff. Recently an illustrious theologian was solicited by a theological school to become a member of its faculty. The arrangements were almost complete when the president learned that the clergyman had only an A. B., an S. T. B. and an S. T. M. The official then explained bluntly that they would



have to make other plans for his Board of Trustees had instructed him to employ in the future only Ph. D. men for the faculty. If the theological schools themselves regard their own degrees as so useless, how can they expect other educational institutions to consider these bachelor's degrees highly?

The argument is often used by the advocates of the strictly theological training, that the work of the ministry is so important that it requires special training, utterly different from that of any other profession. But the fact is that in practically all of the large protestant denominations of the country, men with a high school education or less, are permitted to preach the gospel. The striking thing is that some of these poorly trained men are successful pastors, able to compete successfully with seminary trained men, which, incidentally, is rather a serious reflection on the efficiency and necessity of theological schools.

Theological schools boast that they are graduate schools in every sense of the word. The author is the possessor of an A. B., a B. D., an A. M., and a Ph. D., and can say that in his humble opinion the work of the theological school is just as efficient as that of the graduate school, and that there is much duplication of work between the two fields. Theological seminaries have eliminated, in almost every case, the required Greek and Hebrew. Most of them require only one or two courses in theology and a small number in English Bible. The remainder of the courses offered deal largely with history, sociology, ethics, religious education, and public speaking. The fact that there is much duplication of work in obtaining the Ph. D. in fields closely allied to the theological course, and that the work in the theological school is of graduate rank, causes the clergyman to feel that he is entitled to something different than a mere bachelor's degree, especial-

ly since he already has a bachelor's degree when he enters the seminary.

A few farseeing clergymen have taken for their graduate work, not the theological course, but work leading to the Ph. D. degree. Thus at the same time their fellows were earning a bachelor's degree in divinity or sacred theology, they obtained the doctorate. These men who took the regular academic graduate work have, on the whole, risen faster and gone farther in the ministry than the average man who holds only the theological degree. They have the advantage of the added prestige of a doctor's degree. College students among their young people have the same respect for them that they have for their professors. Few people would be willing to question their educational attainments.

It may be regarded as wrong to bring the ministry to such sordid standards of success as salaries and size of congregations, yet the churches use these standards in measuring their pastors, and the pastors in evaluating each other. The academic Ph. D. degree is of considerable value since it is an objective standard by which people can measure their pastor. It may be answered that if the minister has the proper spirit he will not covet such a degree. The minister needs everything that will enable him to do his work. Paul did not conceal either his Roman citizenship nor the fact that Gamaliel had been his teacher. Is there any reason why the minister should be denied the title of "Doctor" after he has done the work required in most fields for this degree? If it lends dignity, give it to him. If it is meaningless, cease using it altogether, especially the honorary Doctor of Divinity degree.

Professional and academic degrees were originally much the same, but in recent years there has been a tendency to differentiate between them on the ground that the training is different. In the case of theological training this is

not the case. Graduate work in philosophy, sociology, religious education, church history, public speaking, and dramatics, and certainly in religion and certain ancient languages can be done as readily in a theological school as in most graduate schools. In fact courses leading to the Ph. D. degree in such subjects are now given in seminaries, and a student who wishes may elect these courses almost to the complete exclusion of the old theological training. But if he does this, and graduates from the seminary, he receives a B. D. or an S. T. B., whereas if he transfers these credits to graduate schools, he may use them for his Ph. D.

The clergyman is compelled to spend a full four years in college, and then another three years in the seminary, for not one hour of his undergraduate work can be applied to reduce the time spent in the standard theological school. Then he is compelled to spend an additional two years at least if he wishes to obtain a doctor's degree. Most professional schools make arrangements for their students to combine the undergraduate and graduate courses. The medical student may spend four years in college, combining his pre-medical and college work so that he graduates with the Bachelor of Science degree and is admitted to the junior year of most of the medical schools of the country. Thus six years are spent in obtaining the degree of Doctor of Medicine.

It is the practice in other fields to permit holders of professional degrees to exchange them for academic degrees such as the Ph. D., or to obtain these degrees by meeting the technical requirements of the degrees desired. For example, most schools which give the degree of Doctor of Education permit this degree to be exchanged for the Ph. D. by meeting the requirements of languages, dissertation, and oral examination. The graduate of the medical school does not need to do one extra

hour of class work after taking his M. D., if he wishes to obtain the Ph. D. All that he needs to do is to prepare a dissertation showing an original contribution to medical knowledge, and submit to the examination in languages and on the thesis.

The graduate of the theological seminary finds himself in open competition with men who have not received even a high school education. The physician is protected against this, for long ago laymen agreed with the medical leaders that they could not expect men to prepare thoroughly for medicine if they were to be in competition with uneducated and untrained men. The whole profession would suffer, and there would be almost no way of differentiating between the quack and the trained physician. So laws were enacted preventing ill trained men from practicing medicine. The preacher has no such protection. It may be argued that his training should be his best indorsement, but he has no way to make this known except by his own efforts, and these sometimes require considerable time. He has no title that is not also applied to his more poorly trained brethren; he is still a bachelor and cannot honestly be called "Doctor." It is certainly not requesting too much to ask that the preacher be given some means by which he can make known his academic rank.

Some theological schools recognize the injustice of compelling a clergyman to do two years' class work after the seminary in order to obtain a doctorate. Iliff School of Theology under President Guy E. Cutshall has arranged to grant the degree of Doctor of Sacred Theology to those of its own graduates, or graduates of other seminaries, who complete one year's work after receiving the theological degree of bachelor. The objection made to this degree is that the S. T. D. is simply the equivalent of the S. T. M. ordinarily given by theological seminaries for one year's work after

graduation. But the fact remains that the doctorate was so desirable that most of Iliff's students remain the extra year in order to obtain it.

Other schools like Wesley College, which is affiliated with the University of North Dakota, have arranged a series of graduate courses in religion, leading to the Master of Arts degree within one year. This graduate work is then accepted by the state university as a minor toward a Doctor of Philosophy degree which is granted after two years more of class work, upon the presentation of an acceptable dissertation and the passage of an oral examination and an examination in languages. The Ph. D. is granted in certain fields rather closely related to the work of the ministry, such as education, religious education, sociology, economics, and European and American history. This system has the advantage of giving the clergyman thorough training in the theological essentials which he really needs, and permits him to complete his work for the academic Ph. D. degree, all in the same length of time that would be required for him to obtain either a B. D. or an S. T. B. from a theological school.

The student who graduates from the theological school receives another bachelor's degree which is meaningless for he had such a bachelor's degree before he could enter the school. Furthermore, the seminary's degrees are professional and have no real academic standing. The advantage of

the Wesley College system is that in the same time, and with the same effort required for the B. D. or S. T. B., the candidate for the ministry graduates with a Ph. D. degree. The course of study pursued is much the same as in the average theological school. The fact that he possesses the Ph. D. increases the respect which he commands in his community, principally because laymen understand that degree whereas a B. D. or an S. T. B. are almost meaningless to them. Furthermore, if at any time the clergyman wishes to teach in any college or university he stands on a par with other men who hold the highest academic rank.

The Iliff and Wesley College systems are but the beginnings on the part of educational institutions affiliated with the churches of attempts to rectify the obvious injustice which has been done the minister in his education. The Iliff system grants a professional degree of Doctor of Sacred Theology. The Wesley College system makes possible a combination of theological work and graduate education leading to the Doctorate of Philosophy in a state university. It is to be assumed that as such systems extend to other institutions, the demands of higher education will result in more clergymen seeking better training. Eventually the doctorate may become as common a possession among clergy as the degrees of Bachelor of Divinity or of Sacred Theology now are.



# Unemployment: A Moral Issue

## FOUR SUGGESTIONS

SOLOMON FOSTER

*Rabbi, Congregation B'nai Jeshurun, Newark, New Jersey*

THE RIGHT to work ought to be as inalienable as the right to life, liberty and the pursuit of happiness which our Constitution assures every citizen. Work is not so defined in our legal and moral codes, not because it is of secondary importance, but because it is unthinkable that life could be supported, liberty safeguarded and happiness promoted without the opportunity, the duty, the rewards of honorable and serviceable labor. Human progress would be impossible, personality would be incomplete, peace would be unattainable without constructive and effective work that merits the skill, strength and spirit of mankind.

The kind of work an individual performs is largely a personal choice, but the provision to work must be made and defended by society. Idleness, enforced or voluntary, is the fruitful cause of many forms of demoralization, and must be regarded as a social disease. The present wholesale unemployment situation is therefore like a plague, the worst effects of which have a two-fold aspect; on the one hand it causes a deterioration in the character of the individual and on the other hand it retards humanity's march toward a higher goal.

The distribution of jobs is therefore more than an economic benefit to stabilize business, it is essentially a protection of communal solidarity, a safeguard of national welfare, a guarantee of international unity.

An appreciation of the significance and need of work as the means of creating wealth, promoting health, assuring orderly progress for the nation, will be the first step in actually bringing about such

a rearrangement of our economic life as to insure this desirable, this necessary end.

(1) We must lengthen the period of youth. In the realm of human nature, the tendency to prolong the period of infancy marks not only the sharpest differentiation between the human and the brute, but also registers the degrees of culture attained by different human groups. This tendency must be reasonably extended till it apply to youth in the economic field. Society has already determined that youth must be kept from gainful occupations to the sixteenth year, in the interest of health, study and efficiency. The time has come when it may be most profitable for the prolongation of the period of preparation for the most effective and fruitful participation in the organized activities of society, to the nineteenth and twentieth year. Study, recreation, trade and professional standards on a higher and wider plane than known heretofore will need to be organized and directed so that the additional years may be wisely employed.

The economic gain will be tremendous in so far as it is estimated that fully 2,500,000 positions will be freed for this same number of breadwinners now out of work.

For those families that now depend upon the earnings of youth for their support, provisions can be made by private agencies in the form of loans or gifts which will cost the community far less than the maintenance of jails, asylums and relief agencies under present conditions.

(2) Married and unmarried women who are not in actual need of a wage to

support themselves and dependents must be persuaded of their greater value to the State through their service in the home, in religious and educational and philanthropic institutions. It is estimated that fully 3,000,000 women drawn from their homes to do war work as a patriotic duty have not returned to their homes. In the meantime racketeering and gangsterism, a comparatively new development of crime in our country, are rooted to a considerable degree in an absentee motherhood. Boys and girls have been allowed, for the most part, to follow their own impulses, with too little parental authority in their impressionable and critical years to restrain or to stimulate them aright, which made fertile soil for the cultivation of the present delinquents.

All honor to the women who heroically and successfully do their duty to earn a livelihood when poverty or disease threaten their dear ones. But the millions of jobs held by married and unmarried women who have independent incomes, or dear ones able to support them, who enjoy the stimulation of a business career or search for luxuries and economic independence as individuals, are harming themselves even as much as they endanger the moral and economic security of the State. The World War accounted in large measure for woman's industrial career. Now that we are trying to pay off the huge costs of the war, let us not neglect to count the return of woman to the glorious service she is prepared to render in the home, church, education and social welfare as the best corrective and remedial influence that could be applied to most of our current evils.

(3) Our old people should adjust themselves more gracefully to the opportunities of retirement than is usually the case. There are easily 2,000,000 old people in our country of sixty years and upwards who, in spite of the fact that they draw pensions from their former business organizations, from some of the States and from the Government, use the experience

they acquired to continue in business or trade for additional income, often when the income is not needed, to the exclusion of breadwinners in need of jobs for the support of their families. Old people are a glory to life and their declining years ought to be surrounded with every honor, comfort and security that a generation can afford. But the moment it is possible for them to relinquish gainful labor to spend their time in pursuit of culture, in any of its forms, even to continue at labor without emphasis on the pay, the better it will be for that part of the population obligated to maintain a decent standard of living in the family, but cannot succeed on account of unemployment.

(4) Double jobs should not be allowed to any individual without the most urgent reasons. Here is another source of trouble in our economic depression. Statistics on the subject are not available, but it is not too much to claim that fully a million people in the country hold down two or three jobs or more for which they are paid. Teachers in our schools, officers in different corporations, secretaries of independent societies, etc., have loaded themselves with responsibilities for which they are frequently well paid, to the detriment of their work and to the exclusion of others who need to be given the chance to earn a decent living.

Common sense, a square deal and sympathetic concern for the welfare of the community will yet help us formulate principles and policies that will diminish unemployment, increase happiness, and promote the prosperity of the nation. Perhaps these simple remedies when practically organized may bring the desired results, with the least possible disarrangement of fundamental issues.

Lengthen the period of youth, persuade the women to resume their noblest duties, gladden the time of old age, cut down on overwork and perhaps we shall enjoy more of Utopia than we have imagined possible, in our own day.



## Education through Association

O. D. FOSTER

*Secretary for Higher Education, The Religious Education Association*

IT IS BECOMING increasingly apparent that association is at least one of the most important factors in the educational process. It is only in close association that real evaluations can be made and lasting appreciations develop. Reading about people, places, projects, and data does not bring the results brought by association, which is never thought of by the masses and all too rarely by the "expert educators" as education. Yet many realize that the greatest educational influence in their lives has been some teacher—a great personality. They do not remember anything he taught, perhaps, but they do remember what he was and can look back and see how their whole lives have been shaped by their close association with him. This very fact is a most serious one for those responsible for the character development of youth attending our institutions of learning. Were this fact taken to heart more seriously by administrators responsible for the building of teaching staffs, skill in educational technique and capsuling would not bulk so completely in their selections of teachers, and more attention would be given to the contribution to be made through the impact of clean, wholesome, inspiring personality.

While it is a truism that education of whole organizations comes through association, the fact is so significant that attention may be profitably called to it again and again. Leaders of thought, of movements, of organizations through association come to understand and appreciate each other's problems, backgrounds, needs, desires, weakness, and strength and to carry through to their respective affiliations the lessons learned with their conse-

quent results. Through acquaintance and association of leaders, masses are educated to tolerance, charity, and co-operation, or entrenched more deeply in intolerance, bigotry, and competition. Whether this be in church or state the results are the same. Statesmen make or avert war. Churchmen make religious discord or harmony.

One of the most significant examples of the far-reaching value of education by association coming to our attention in recent days, was the award of the American Hebrew Medal for the promotion of better understanding between Christians and Jews during the year 1931 to the Most Reverend Edward J. Hanna. The great Archbishop of San Francisco and chairman of the National Catholic Welfare Conference, while an educator of the first rank in his own church circles, is even a greater educator through his association with leaders of all religious and civic groups throughout the nation.

The significance of his associations and contacts for good are illustrated by the long list and variety of interests represented in the personnel of the nationally known judges who associated with him or studied about him before making the award: Miss Jane Addams, Father M. J. Ahern, Mr. Robert W. Bingham, Mr. Paul Block, Mrs. Sidney Cecil Borg, Mr. Frederick Brown, Rev. Dr. S. Parkes Cadman, Hon. Benjamin N. Dardozo, Prof. John Dewey, Hon. Victor J. Dowling, Father Francis P. Duffy, Prof. John Erskine, Rev. Harry Emerson Fosdick, Mrs. J. Walter Freiberg, Mr. Edward S. Friendly, Mr. Albert M. Greenfield, Mr. Clark Howell, Mr. Otto H. Kahn, Mrs. Rebekah Kohut, Mr.

Lucius M. Littauer, Bishop Francis J. McConnell, Dr. Charles S. McFarland, Bishop William T. Manning, Mrs. Caesar Misch, Hon. Henry Morgenthau, Mrs. Frederick Nathan, Mr. A. O'Connell, Dr. Henry Fairfield Osborne, Dr. James Harvey Robinson, Mr. Charles M. Schwab, Dr. John Spargo, Miss Ida M. Tarbell, Mr. Ludwig Vogelstein, Miss Lillian D. Wald, Hon. James J. Walker, Mr. Felix M. Warburg, and Mr. William Allan White.

The committee of notification of the luncheon in San Francisco, on November, 2nd, was as widely representative as the list of judges, though not so numerous. Rabbi Isaac Landman, editor of *The American Hebrew*, said, when making the award: "The Archbishop's activities during the past year have broken down many fences of suspicion and distrust. His influence on better understanding between the adherents of the three faiths is quite incalculable."

A study of the outstanding American leadership in the list of judges named above reveals the fact that here we have one of the most important events in our national history by way of educating the nation to interreligious appreciation and recognition of true worth.

*The American Hebrew* is to be highly commended for giving to the nation this educational occasion of such vital importance and of such constructive value. It was a national service greatly needed at a most opportune time. And to no more meritorious recipient could the award have been made during the year 1931.

While *The American Hebrew* honored the Archbishop in awarding the medal, and the famous Archbishop honored the American Jewry in accepting it so graciously, broad thinking Protestants looked on with rejoicing and approval.

In every university and community in America it will be easier for the diverse elements to get together because of the

tremendously significant educational value of this event. Through association, leaders of all groups have been discovering not only common causes but also ways and means of accomplishing these causes. However widely they may differ in points of interpretation and technique, they learn to appreciate the part each has to take in the solution of their common problems as a whole. This award does not indicate any compromised position on the part of the Archbishop, who has the deepest convictions in his loyalty to his church, but rather an appreciation of exceptional service he has rendered the nation by being what he is.

Education by association, whether by two persons on a journey, whether within the classroom, whether in the council chambers of church or state, interfaith or international, it is all the same. It transcends technique, reaches the best and richest in understanding the personalities and issues involved and begets the disposition to construct mutually helpful ways of going forward together. Moral character is developed in the warm atmosphere of personal appreciation quite as much as through cold intellectual processes. The one feels for harmonies and senses human limitations and values, while the other compares abstract principles and become divisive. Both have educational value and are needed. One tends to cultivate the art of living together as human beings, the other the development of a technique in gaining skill and information. *The American Hebrew*, in calling the attention of the nation to the conspicuous service rendered by the leader of the American Catholic Hierarchy in teaching us by example how better to live together, has put the nation under everlasting obligation to it.

When American education incorporates in practice the basic value of association of great souls, the anxiety of the nation for the character output will have been relieved.

## Why the Farmer Advocates Temperance

L. J. TABER

*Master, the National Grange, Columbus, Ohio*

**D**URING the struggle of approximately one hundred years since the first temperance meetings were held, the farmer has taken a prominent part in this movement. In most cases, rural communities have returned majorities for local option and for state-wide prohibition, and they have usually elected congressmen and local representatives who could be counted on to vote dry on questions where temperance or prohibition were affected. The farmers' swing toward temperance is the outgrowth of many decades of education and organization.

The first farm organization, the Grange, made temperance a part of its program. The farm press and farm leaders have, as a rule, been opposed to the saloon and have favored local option, and later prohibition. The farmer has suffered from the evils of intemperance, and came slowly to the conclusion that the elimination of the saloon was the only solution to the age-old and vexing problem. Thoughtful farmers have long felt that alcohol should be treated as any other habit-forming drug. To them, the dope peddler and the bootlegger are equally reprehensible.

From a moral and a spiritual standpoint, the most important problems of the present are law enforcement and world peace. In each of these tasks, we find the American farmer almost a unit on the right side. While the vast majority of the soldiers in the Continental Army were from the soil, and while the farmer has responded to every call to patriotism, and the blood of his sons can be found on every battlefield in which America has

struggled for liberty and equality, yet the farmer is an advocate of peace and arbitration as a substitute for war and force.

When it comes to temperance and the Eighteenth Amendment, rural America is more united than on many other problems. A brief survey reveals a number of reasons why the farmer has been a temperance advocate and why today he favors law enforcement and the preservation of the Constitution. Probably the first reason is occupational. The farmer works with nature. To him, the laws of God are a part of his everyday life. Their violation interferes with his happiness and his success. Seed time and harvest, heat and moisture, all come from the Divine Hand. In addition, science only brings in bolder relief the necessity of working with, rather than against, the laws of nature. Crop rotation, the utilization of the legume, the improvement in seed and breed, simply emphasize that the farmer is a partner with the Almighty. In other words, the farmer works with the things that God has made, and the city dweller with the things that man has made.

The second reason for the difference between the country and the city on temperance and law enforcement is racial. The majority of our farmers come from the older pioneer stock that have been many generations in America, while the majority of the population of our great cities are not more than one generation removed from a foreign flag. This great difference is often overlooked in analyzing the difference between the city and country on the matter of temperance.

The third reason why the farmer fav-

ors temperance is economic. Waste and destruction of property does not fit into the rural method of work. For generations, the farmer has witnessed with telling force the waste of the liquor business. An intoxicated individual cannot handle live stock or farm machinery. As a bare-foot boy, drunken drivers going past our old farm home from the saloon town left an impression never-to-be-forgotten. What was true in my case might be multiplied a million times in measuring the impressions left by the saloon on growing, rural youth. The police might lock up a "drunk" in town, but out on the country highway, the over-intoxicated abused his horses and endangered the peace of the community. Drunkenness has no place in a progressive rural community. The farmer witnessed from a distance the degrading influence of the saloon on the morals of the community and his impressions were always adverse to the continuation of a practice that destroyed the health, the character, and the morals of both the seller and the buyer. The drinking man was not a good asset either as a hired man, as a farmer in the community, or as an individual in the nearby village and town. The farmer would have to wait for his money for commodities sold, while the saloon keeper cashed the pay check. This gave thoughtful farmers the feeling that it was time to eliminate a business disastrous to the food producer and consumer alike.

The effect of the Eighteenth Amendment has been valuable to agriculture because it increased the consumption of farm products. That milk has taken the place of beer, and food the place of liquor, can be proven by a careful analysis of the figures since prohibition. The per capita consumption of milk in 1917 was 754.8 pounds. Ten years later, the per capita consumption was 967.3 pounds. When we stop to multiply this increase in the use of milk by our population, it runs into totals that are almost staggering. We find that it would take more grain

to produce these added billions of pounds of milk than was consumed by all the breweries and all the distilleries in the last, fully-wet year before prohibition. In other words, on the one item of the dairy cow alone, the effect of prohibition has more than absorbed all the losses that accrue to agriculture because the market for grain has been destroyed in the brewing and distilling of liquor. The tremendous increase in the consumption of fruits, vegetables, and other food and fibre products, brought about by the increased purchasing power of the nation resulting from prohibition, has been of great value to agriculture.

The farmer realizes that the return of the saloon might make a market for some grains, but that it would destroy the market for many dollars of food stuffs for every dollar thus created because experience has proven that when the wife and the home get the pay check instead of the brewer or the saloonkeeper, there is increased purchasing power and increased consumption of food and increased use of clothing.

The notion that the saloon would benefit us in this depression is false. An institution that does not create value cannot benefit society. The finished product of the liquor interests is not an advertisement for the industry, but rather proof positive that in depression as in prosperity, temperance, prohibition, and law enforcement are as essential to the welfare of agriculture as to the welfare of the nation.

The fourth reason the farmer is for prohibition is moral and patriotic. In the saloon days our politics were dominated by the liquor interests. Morals were undermined and the finer things of life destroyed. With the licensed saloon, political leaders and public officials somehow considered themselves in partnership with the liquor business. The blighting influence of the saloon on morals and character was apparent. The social and spiritual influence of the or-

ganized liquor business was degrading and demoralizing.

The fifth reason why the farmer favors the Eighteenth Amendment is industrial. We are living in a machine age. The number of automobiles has increased from 8,000,000 in the last wet year to approximately 24,000,000 today. The speed of the automobile has increased. Farm machinery has been improved to such a place that steady nerves and clear brains are required to make life livable. The farmer lives out on the public highway. He realizes what the return of the saloon would mean to the safety of himself and his family. He realizes that speed in the air, on the water and land, that our increasing miles of highways, our mass production, and our mechanical age are all challenged by the threat of the return of the legalized liquor traffic.

The farmer knows full well that the

Eighteenth Amendment, and laws for its enforcement, are not as well enforced as they should be; but he also knows that since the days of Moses, it has been unlawful to kill, yet murder continues; since the garden of Eden, it has been unlawful to steal, yet theft continues. Law violation will continue until the millenium, but because a law is violated is no reason to ask for its repeal. The farmer, along with other good citizens, understands the weaknesses of the various substitutes for prohibition. He has seen local option nullified. He has watched the failure of the dispensary system in some of our states. He realizes that in Canada, and elsewhere, attempts at governmental control have broken down. To the thoughtful farmer, there seem but two paths open: either prohibition, or the open saloon; and to him, prohibition at its worst is better than the open saloon at its best.





## College Objectives and Responsibilities

THE FOLLOWING description of the objectives and responsibilities for the students of Goucher College as prepared by the college authorities should be of interest to all concerned about the college as a builder of citizenship. It is found on page 88 of the Goucher College Catalogue.

### FINE ARTS

The purpose of the courses in Fine Arts is two-fold: First, from the point of view of historical material, to acquaint the student with the works of art which represent the finest ideals of different peoples and various periods of western civilization, and secondly, from the point of view of aesthetics, to create a basis for a discriminating appreciation of artistic values as distinguished from the emotional reactions of personal taste, by training the students' powers of observation and by insistence upon clear thinking and precise and orderly expression of ideas.

The Department of Fine Arts makes no attempt whatever to provide direct preparation for a vocation. The courses will undoubtedly prove useful to the student who wishes to prepare herself for archeological research, for museum and art library positions, for the various aspects of commercial designing or for teaching, but additional specialized training is almost invariably necessary for advance in such fields. As a factor in the general cultural background of a college student, however, it is hoped that from such courses will be derived a better comprehension of the ideas and ideals of other peoples, and increased interest in and tolerance for the efforts of contemporary artists.

### PHILOSOPHY

The department of philosophy has the following aims: (1) To aid all students

to achieve a greater degree of understanding of life through critical reflection upon all forms of human activity; science, art, religion, morality, etc. In the light of the extreme specialization of knowledge, there is great need for philosophy to examine underlying assumptions and to try to show the relation between various forms of knowledge. Such critical reflection goes hand in hand with the work of other departments in order that students may see its central significance. The careful analysis and evaluation of ultimate ideas such as justice, progress, democracy, should enable the student to take an intelligent part in social movements, for in an age in which authoritative standards have broken down, it is peculiarly important to develop rational ideas which may secure the measure of agreement necessary for effective cooperation. (2) To enlist the interest of a few gifted students in the more technical development of philosophical issues, and give them experience in the arduous activity of careful, exact, and sustained philosophical thought.

### RELIGION

The aim of this department is to assist the student in learning to think intelligently about religion and in attaining a religious view of life, in the thought forms of the modern world, which will be strengthened by every advance of science and enriched by every contact with other races and cultures. To be familiar with the best religious literature of both the past and present is part of the equipment of a cultured woman. All the great religions have their sacred literatures, but our emphasis is not upon literary form so much as upon the religious thought and experience which is therein portrayed,

and we endeavor to discover how other peoples and races in all ages have faced the issues of life. This background provides the perspective for a more adequate appreciation of the Bible, which has not only been so important in both Judaism and Christianity, but has also been inseparably interwoven into the entire cultural life of our Western world.

#### PHYSICAL EDUCATION

Through its requirement the department of physical education attempts to educate the student to be more efficient physically for the present and for the future; to furnish her with varied opportunities for healthful recreation and exercise, thereby keeping her fit for her academic labors; to supply her with the fundamental skill of at least one individual sport which she may use for the same purpose of healthful recreation and exercise during her leisure time in after-college years.

#### HEALTH SUPERVISION IN GOUCHER COLLEGE

The college physicians and the Departments of Physiology and Hygiene and Physical Education are keenly aware that it is the aim of the college to send out young women who are physically and emotionally as well as intellectually efficient and who are intelligently informed on health matters. Furthermore it is their aim that appreciation of health supervision and instruction and the personal and social

value of healthful recreation should hold a vital place in the life of the individual after she leaves college. It is their hope that, through this education for health, she will increase her capacity for happy living.

The means at hand are:

A. *College Physicians.* The college physicians are concerned not only with the care of sick students but with the correction of such remediable defects as are found through the physical examination on entrance and who, by taking advantage of the opportunities offered by their contacts with students during periods of physical and emotional difficulty, aim to give them a working knowledge of the technique of healthful living and thinking.

B. *Health Instruction.* The scientific basis for health promotion and disease prevention is given through lectures on hygiene, which are closely correlated with instruction in anatomy and physiology. The personal and social aspects of the problem are kept constantly before the student.

C. *Physical Education.* Physical Education contributes its share through healthful recreation. The specific objectives sought are:

1. Higher degree of physical efficiency resulting from the knowledge of "body mechanics" as they are applied in all the activities offered.
2. Social health as fostered especially by participation in team sports.
3. Skill in some one individual sport as the basis for after college recreation.



## Federal Council Faces Many Issues

**T**WO MAJOR interests absorbed most of the attention of the Executive Committee of the Federal Council of Churches at its annual meeting in Philadelphia, December 2-4. The first was evangelism; the second the functioning of the Council in its relation to the constituent denominations.

The concern with evangelism took the center of the stage in a key-note address by Luther A. Weigle, Dean of the Yale Divinity School and Chairman of the Federal Council's Administrative Committee, on "The Coming Revival of Religion." He interpreted the present extremes of skepticism, the preoccupation with "humanism" and the materialistic temper as precursors of a rebirth of faith, which will arise as an inevitable reaction against views that rob life of its deepest meaning. He called for a fresh witness to the basic Christian convictions and set forth evangelism, not as competing with the emphasis on social service, but as indispensable to any social program that is to have transforming power. He further pleaded for an end to the contrast between evangelism and education, holding that education must become more evangelistic in quality and that evangelism must become more educational in method.

The public meeting was also built around the Christian testimony. Robert E. Speer discussed the meaning of the Gospel for the individual, strongly reasserting the truth that the final solution of all our social problems rests on the developing of more truly Christian personalities. Charles E. Jefferson spoke on the meaning of the Gospel for the nations, insisting that the Christian way of life is as binding on the nations, in all their complex political and economic relations, as on the individual. The fostering of good will toward Jews on the part of

Christians was pictured by S. Parkes Cadman as one of the most vital expressions of Christianity, all the more called for because of the long record of unchristian attitudes toward Jews, and as the one effective way of revealing to them the spirit of Christ.

The place of worship in developing the religious life was presented by Dwight Bradley, minister of the First Church in Newton, Mass., and author of the 1932 edition of "The Fellowship of Prayer," who urged on Protestantism a greatly increased attention to cultivating the sense of Divine awareness (and thereby an intense social passion), especially through a perfected use of the historic symbols of the Church. A demonstration of the varied richness of worship was made in the worship periods, led on one day by a priest of the Greek Orthodox Church, Rev. Dr. G. Polizoides, following in part a modified form of its ancient liturgy, and on the second day by Professor Rufus M. Jones, using with equal impressiveness the Quaker method of silence.

The relation of the Council to the denominations was the focus of interest in the report of progress made for the Committee on Function and Structure by its Chairman, George W. Richards, President of the Theological Seminary of the Reformed Church in the U. S., who this year became the Chairman also of the Executive Committee of the Council. He forecast that the final report, to be presented to the Quadrennial Meeting of the Council next year, would deal with the whole genius of church federation, both in relation to the historical development of Protestantism and the path of future advance in securing a larger unity. After outlining the concrete issues that have come before his Committee with reference

both to the structure and the functioning of the Council, Dr. Richards invited the frankest discussion. Lewis S. Mudge, Moderator of the Presbyterian General Assembly, suggested that in the interest of knitting the Council up more closely with the denominations it should henceforth meet biennially instead of quadrennially and that the Executive and the Administrative Committees should be combined into a single body meeting monthly, with the voting membership limited exclusively to those appointed by the denominations. John W. Langdale, Editor of the Methodist Book Concern, addressed himself to the problem of the so-called "pronouncements." He held that it is a great asset to all the denominations to have a collective agency which will not only voice their views on the subjects on which they are agreed, but will also study and shed the best light possible on the more controversial subjects which, just because there is not yet agreement on them, are most in need of study. He admitted that to do this will sometimes lead to criticism, but felt that much of it can be avoided if, first, the number of statements is carefully limited and all are given the most careful scrutiny, and, second, it can be more clear that all the Council's actions are "recommendations" only (as is explicitly stated in its constitution) and that its utterances are not put forth as having any authority over the denominations.

The resulting debate was spirited. No one took the ground that the Council should cease to study and speak on social and international problems; but some held that it should confine its statements to the area within which there is clear agreement in the denominations, while others insisted that, if this were done, the Council would be reduced to "innocuous desuetude." They contended that the Council has come to command great respect just because it has exercised a prophetic leadership. They added, too, that if the new generation is to be held

for the Church, it is of the highest importance to have some agency which can view the most difficult current issues from a standpoint wider than that of any single denomination and develop the best possible processes of research, conference and corporate thinking.

When a proposed statement on international affairs was introduced, with a preamble making it clear that in setting forth their own judgments the members of the Committee did not claim to voice the views of others, the consideration of pronouncements moved out of the abstract into the concrete. It was then interesting to see how large a measure of agreement could be reached. All stood for "active and constructive participation" by our country in the coming Disarmament Conference through a delegation of "the strongest possible civilian leaders" and for "not mere limitation," but "actual reduction of significant proportions in military budgets." Holding that "the Gospel injunction that those who are strong ought to bear the burdens of the weak is mandatory on nations no less than on individuals," the statement noted with satisfaction "the growing sentiment in favor of an all-round reduction or cancellation" of war debts in the interest of mutual good will and confidence. Prompt American adhesion to the World Court was enthusiastically urged. Amendment of the naturalization law so as to allow citizenship to men who have conscientious scruples against military service was advocated, as was also the abolition of compulsory military training in colleges and of all military training in high schools. The co-operation of the American Government with the League of Nations in seeking a solution of the Manchurian crisis was warmly commended.

The responsibility of the churches in connection with unemployment was another matter that elicited eager attention. A report was adopted which it is expected will be issued jointly with the National Catholic Welfare Conference and the

Central Conference of American Rabbis.

The problem of co-ordinating denominational programs, not merely on paper in national headquarters, but in actual practice in local communities, was much to the fore. George L. Ford, of Scranton, Pa., representing the local and state federations of churches, made it clear that co-operation will go haltingly until denominational officials approach the community unitedly and work out programs that can be put into operation simultaneously. H. Paul Douglass, of the Institute of Social and Religious Research, interpreting his recent survey of "Protestant Cooperation in American Cities," showed that the denominations have not reached the point of co-operating much except at the points where no denominational interests are involved. It was not very flattering, though obviously in accord with the facts, to be told that co-operation has developed chiefly in response to economic pressure or in those areas where contacts are required with outside agencies—like radio, juvenile courts, and the public school—which simply will not bother to deal separately with a host of agencies. Dr. Douglass urged the denominations to commit certain definite and important responsibilities to the federated bodies, and also to adopt specific and binding principles of comity.

The completion of a decade of service by the Commission on Race Relations was made the occasion of an anniversary dinner. Will W. Alexander of Atlanta

and Bishop George C. Clement of Louisville analyzed "What We Have Learned in Ten Years." Dr. Alexander said he had learned, first, that there is a vast gulf between the thinking of the leaders in race relations and the rank and file of the churches; second, that, after having done noteworthy service in educating the Negro, the churches must now give equal energy to developing a community in which an educated Negro can live in self-respect; third, that the basic problem in race relations is segregation. A detailed study of procedures for securing accommodations for church conferences without racial discrimination was submitted and the Executive Committee voted that, in arranging all Federal Council meetings, this should be given special consideration.

The relation of the American churches to the churches of other lands was brought forward in the proposal presented by William Adams Brown in behalf of the Life and Work movement to hold a second Universal Christian Conference of Life and Work in 1935, ten years after the epoch-making Stockholm gathering. The situation confronting Protestantism in Germany today was vividly portrayed by John A. Morehead, President of the Lutheran World Convention, who pointed out the many signs of vitality in spite of the extraordinary difficulties.

Indianapolis was agreed upon as the place for the Quadrennial Meeting of the Council as a whole, to be held next December.





## THE R. E. A. FORUM

To the Editor:

So much has been said, without getting anywhere, in your Journal and elsewhere, regarding the position and profession of the director of religious education that I should like to add to the discussion.

Is there any reason why a person should always be in a subordinate position and profession just because he is not especially interested in preaching weddings, funerals, and Sunday sermons? Is there any divine reason why those functions should be considered above the educational, or so-called educational, functions of the Church?

I do not wish to turn the world upside-down, but I am certain that it would be shocked if I should venture to ask if anyone has ever considered the possibility of appointing the minister of education head of the church if he happens to be a "bigger" man than the other minister. And even if the minister of education were a woman,—well, men *sometimes* work under women in other professions where rank is based on ability, efficiency, etc.

Putting the matter a little differently, suppose a minister should decide that he does not care for the preaching or that he is better suited to the educational work, do you suppose that he would be able to get his official board and church members to allow him to appoint an assistant to care for that part of the work? And if he could, what would the rest of the religious world think about the matter? Yet, it is perfectly all right for him to hire an assistant to care for the educational work and to preach the children's sermon (children of course are not as important as adults), and even to occupy the pulpit occasionally, especially when the minister has to be out of town. Why should personalities and the program of the church suffer just for the sake of keeping up a traditional type of organization?

I am not a director of religious education, but since I do not wish to be hanged for treason, I am

*Naturally Anonymous.*

We refer this correspondent to the article "Rethinking Organization for Religious Education," *Religious Education*, Vol. XXIII, p. 989, which strongly emphasized having the best organizer placed in the primary position in a multiple ministry. True, the article did not specify man or woman, holding merely that the church is entitled to the

best in organizing sense and judgment.

The anonymous correspondent fails utterly in conceiving the church in its entirety as educational. She (we presume the writer is a woman) still thinks of the religious educator as not being interested in "preaching weddings, funerals, and Sunday sermons," and of the preacher as not being interested in the "so-called educational functions of the church."

Here again the conflict is in the attempt of a new professional group to wring a recognition of status from the older and more established keepers of the vineyard. A sensible status and security in one's vocation is basic—the goal so desired by workers of all kinds. But the searching for this in the church without seeing the church as a whole is not very commendatory of one's capacity for real religious education. It is particularism—the "this and this and this is my job and not that"—which many pastors condemn in religious educators. To be sure, religious educators answer that they cannot stand being "chore boys" to the pastor. Certainly. But sensible persons—and this stands for all members of a multiple ministry (all are pastors and all are educators)—organize their respective abilities so as best to carry on the work of the church as a whole and not split up into parts. Is not the whole church educational when best conceived—preaching, instruction, worship, and all?

We are willing to re-emphasize this position in repeated statements in this journal. The working of "preachers" and "educators" in separatism is a vicious misunderstanding of the unity and wholeness of the church. Is it expecting too much to believe that all professional servants of the church will some day view the church more inclusively and in educational terms? In how far are pastors doing so now?

## BOOK REVIEWS

*History of the Christian People.* By HENRY K. ROWE. New York: The Macmillan Company, 1931. \$4.00.

This is just the book I have been looking for. I have recently been searching for an up-to-date history of the Christian church in one volume. This book not only meets this requirement, but is suitable to offer as a text for the cultural background and for the history and literature of Christianity. Such a textbook has become imperative through the development of schools of religion in the state universities and chairs of applied Christianity in the various denominational colleges. While designed as a textbook for students, it is written in a style that will have a popular appeal. The topics for review and examination questions, together with adequate bibliographies, are listed together at the ends of the chapters so that the average reader who does not care for these will not be hampered in following the historical development of Christianity. Throughout, the style is as clear as daylight.

The author, who is professor of history in the new Andover-Newton Theological Foundation, knows how to make history interesting to Americans. And Americans need to learn that religion cannot be separated from history. For this reason again I want to commend this book to all who are interested in modern religious problems, such as separation of church and state, the right of the conscience of the individual, the decline of denominationalism, and so forth. For example, we ought to be able to understand the problem raised by the recent Macintosh case. This problem is an old one, having been raised first by the early Christians, then by the Anabaptists and later presumably settled by the Westminster Confession, Chapter 20, Section 2 of which reads as follows: "God alone is Lord of conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also." Rowe's history points out certain

things about this Assembly that we ought to know. First, it was not limited in membership to the English. Second, its conclusions became the doctrinal basis of most dissenting bodies in England and in America. Third, Congregationalists and Baptists, as well as Presbyterians, brought up their children on it. Nor should we forget that this Assembly met in the summer of 1643. If such information were available for all there would be less difficulty about understanding the relationship of the church and its teaching to such a case.

The same thing holds true with regard to the breakdown of denominationalism and the pressing need for union. The only way, however, to understand the problem and to approach union is by an appeal to history. Why did these divisions arise? Why should we perpetuate seventeenth century quarrels?

It is difficult to refrain from comparing this book with a number of best selling popular outlines. Professor Rowe, it seems to me, has surpassed all of these in lucidity of thought and in accurate scholarship. I commend this book to all, even to those who are remotely interested in religion.—Charles A. Hawley.

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*Social Progress and Christian Ideals.* By JAMES MYERS, HOWARD E. JENSEN, WILLIAM P. KING, and ALVA W. TAYLOR. (Edited by William P. King.) Nashville: Cokesbury Press, 1931. Pp. 354. \$2.25.

Much water has run under the bridge since the days of Peabody and Rauschenbusch and even since the first publication of the social creed of the churches by the Federation. The social gospel has become an increasingly emphasized part of the thought and action programs of the Protestant Church in America. Likewise it forms an increasing sector of the field of religious education. *Social Progress and Christian Ideals* represents a distinct contribution to the literature of religious education. It is in the form of a four-actor symposium and is avowedly a survey of obstructions to and conditions of social progress. Doctor Myers reformulates the social ideals of Jesus and portrays particularly Jesus as the true revolutionist.

While he presents a realistic assessment of the church in its failure to handle, during the Middle Ages, such problems as war, persecution, and autocracy, he elsewhere is a little too optimistic or presents in too simple terms his ideal picture of the church as a moral elevator, for example, of the position of woman. His general summary of the services of the modern church for health, relief, education, child welfare, and the delinquent is acceptable enough, though very brief.

Professor Taylor outlines the sources of the modern social order and offers in brief compass a considerable array of facts on the strength and weaknesses of the present-day industrial order. He is unsparing in his criticism of churchly apologies for social wrongs whether inequities of property, the color line or education. As to the conditions of religious aid to progress, Doctor Taylor holds that the church will not lead far in effecting social progress "unless there is 'freedom to prophesy' in its pulpit." His general conclusion is entirely borne out by two thousand years of history, namely:

"Western civilization has been profoundly influenced by Christianity, but it can scarcely be contended that Christianity has dominated its course; indeed, the course of Christianity itself has been quite as effectively molded by the material and worldly factors in Western civilization as it has been effective in molding the course of that civilization."

Dr. King expands and restates the platform of the social gospel in its economic aspects, also lays down some guiding principles more or less general and hortatory in their nature for realizing social progress. Professor Jensen comes to somewhat closer grips with the problem of social progress. He summarizes the arguments for and against the possibility even of defining progress, urges that statistics alone cannot solve the problem, and concludes that "progress is not the attainment of *any* goal, but of a *worthful* goal. It is not the achievement of a *desired* end, but of a *desirable* end." From the standpoint of religious education his conclusion is stimulating; namely, that progress is a four-fold problem—scientific, ethical, technological, and psychological. That is, it is a problem of goal, values, means and motivation. He ends, as most of us realists must end, with the final conclusion that progress is not certain nor automatic but is probable and at least "hopeful enough to challenge us to the task with zest and high courage."—Arthur J. Todd

*Character Education by State and Church.* By HAROLD S. TUTTLE. New York: The Abingdon Press, 1931. Pp. 164. \$1.50.

The author, after training for religious education, became first a pastor, then a professor of education in a college, and later professor of educational sociology in a state university. He is acquainted, therefore, with both the church and the public school and writes this volume to show "ways in which the state, without violating the American principle of separation of Church and State, may co-operate in the cultivation of the religious life of the child, and the ways in which the church may stimulate and utilize such assistance." In doing this he presents the various theories and experiments that have brought the school and church to the present efforts of both for a more adequate theory and technique of education.

The author holds that "every experience of life which comes to be felt in its relation to the total system of unified value—to God's will—becomes religious. Religion cannot be added to the program. It can only be organized into it.

The chapter headings reveal the range of the book.

Each chapter has a good bibliography, the whole affording an appraisal of the situation of current church and school attempts toward harmonizing their efforts for character development. The church is left rather formal still, we feel, and the kind of people both should be producing is still a future task. It is a good resumé.—J. M. Artman

*The Family.* By EDWARD BYRON REUTER and JESSIE RIDGEWAY RUNNER. New York: McGraw-Hill Book Company, 1931. Pp. 615. \$4.00.

"Change in the family norm and organization are inevitable and to be desired. Like other institutions, the family organization at any given time is in more or less perfect adjustment with the total situation in which it developed and of which it is an integrated part. Insofar as other aspects of the culture change there must be a reciprocal change in the family institution, else it cannot perform adequately its essential functions in the new social organization. . . . To refuse to recognize that the family must change in a changing social order is stupid; to oppose its change is futile. . . . Presumably a satisfactory family unit would provide the best care for children, furnish a humanely satisfying affectual relationship, and contribute to the personality development of parents and offspring. . . . The

family is valuable in so far as it performs necessary functions better than they may be performed elsewhere. But like every organization and institutional arrangement, it is secondary to personality and is socially significant only in so far as it contributes to human welfare and personal development. So long as the traditional family performs essential functions better than they can be performed elsewhere, it will have a secure place among the human institutions. When it cannot do so it has no place in the social arrangement of a civilized people. It must frankly be recognized that in its institutional form the family is simply a piece of machinery. As such it may be valuable, useless, or vicious depending upon whether it promotes or hinders the accomplishment of human purposes. Intelligent society will use and perfect it or discard it depending upon its efficiency in the performance of necessary functions."

With the foregoing as its point of departure, the volume before us undertakes a consideration of the family from a number of its most significant angles. Following a considerable amount of historical and statistical material, it takes up the question of the family from the standpoint of: sex and morality; family life and the development of personality; the interaction of parent and child; the family and the economic order; the status of woman; family disorganization; birth control, and eugenics.

Each of its eighteen chapters consists of a series of readings abstracted and adapted, chiefly from current American literature, largely periodical, on the family. By so doing, there is brought into the scope of a single volume what is the best single body of representative American discussion upon the subject so far assembled.

The customary weakness of volumes composed chiefly of extracts from other writers is that they are all too frequently a mere aggregation of materials individually valuable, but strung on a slender topic thread without the organization and explanation necessary to unifying them in the greatest service to the reader. In this particular case, however, the authors' own introduction to each chapter is well done and really coordinates the material to the enhancement of the value of the individual articles.

A source book, of course, always faces the difficult problem of what to omit. In a field as rich as this, the problem is especially difficult. With 116 different selected readings from over 75 different authors, the offering within this volume is generous as it stands. But even so, one wonders somewhat at the

failure to include representation from such contemporary authors, whose work on the family is widely known, as for example: Goodsell, Judge Lindsay, and Groves in the United States; Havelock Ellis and Count Keyserling abroad.

An error, probably typographical, attributes Joanna Colcord's *Broken Homes* to Margaret Mead (Index).

Since the central emphasis of the volume is upon the *changing* family, perhaps the most significant parts of the volume are Chapter II, "The Family in Transition" and Chapter XVIII, "Trends of Change."

Up to fifty years ago there was no single volume in the English language dealing exclusively with the family. Such a volume as this is graphic evidence of the extent to which "family consciousness" has permeated our modern thinking. Since this is the case, both the social reformer and the scientific student should welcome the truly remarkable exhibit of the ways in which the family is today being subjected to critical examination, as is listed in Thomas D. Eliot's catalogue entitled "Research and Therapeutic Activities," in the closing chapter.  
—Earle E. Eubank

*Children's Behavior Problems.* By LUTON ACKERSON. Chicago: University of Chicago Press, 1931. Pp. 268. \$4.00.

This book is another of the Behavior Research Fund Monographs produced by the staff of the Institute for Juvenile Research. Consecutive records for 5,000 children have been analyzed as to chronological and mental age, personality problems, and conduct problems. Using the first two factors as the basis for study, trends in number and types of personality problems and conduct problems are studied by statistical devices. Since it is impossible to summarize the mass of detail in a brief review, only a few of the general findings will be stated here. The 5,000 children yielded a total of 142 different personality problems and 182 different conduct problems, exclusive of a miscellaneous list found in less than 0.5 per cent of the cases. The children had an average of five personality problems and seven conduct problems per child—an indication of the complexity of the problem of maladjusted children.

The multitude of correlations and trends which have been worked out gives norms against which records on smaller groups of children or on individual children may be checked. Unfortunately, there are as yet no comparable published data for non-problem children. The book also discusses the dif-

faculties of analyzing case study materials statistically, especially when many of the entries in the record are the result of the social worker's or the clinician's subjective judgment.

The book is of primary interest to the research worker and the teacher of child psychology. The material is presented as a formal report of research done and is nowhere summarized for the benefit of the lay reader.—*Ruth Shonle Cavan*

*Mental Measurement of Preschool Children.*

By RACHEL STUTSMAN. Yonkers, New York: The World Book Company, 1931. Pp. 380. \$2.20.

"The value of intelligence tests when they are expertly given and are used with due regard for their admitted limitations is no longer a matter for debate. It is of the utmost importance that we have an ample variety of well-standardized tests for use in the study of pre-school children. Every child has a right to an adequate psychological analysis—a taking stock of his assets and liabilities at a sufficiently early age to aid him, as far as possible, to make the most of his life. The more clearly the importance of the pre-school years is realized, the greater will be the demand for reliable methods of testing the pre-school child."

Doctor Stutsman follows her discussion of the importance of tests for pre-school children, with a brief history and description of tests preceding the development of the Merrill-Palmer scale.

In the last chapter of Part I, criteria for selecting tests are discussed.

Parts II and III are much more technical in nature. Part II includes the selection of individual tests, their standardization, the influence of environment, sex, and resistance on test score. In Part III, full directions are given for administering the Merrill-Palmer scale and each test is described. The last chapter "guide for personality observations" is of interest not only to the specialist but to the lay person who wishes to understand what personality tendencies are disclosed in mental tests.

In Part IV, Doctor Stutsman discusses various case studies illustrating the influence of heredity, physical condition, and home environment on the mental development of the pre-school child. The Merrill-Palmer scale which lays less stress on language and verbalization and more on manipulation of materials as indication of organization of mental processes, is very useful in testing children with special difficulties, such as speech defects and deafness.

Parts I and IV are of interest to parents and teachers and these sections may well be used by parent educators as reference material for parents' groups. The entire presentation is clear, readable, and scientific. All teachers of child psychology and mental testing will need to include *Mental Measurement of Preschool Children* in their collateral reading lists.—*Ruth Andrus*

*Character-Conduct Self-Rating Scale For Students.* By E. J. BROWN. Emporia, Kansas: Teachers College.

The purpose of this "scale" is stated by the author to be "to secure improvement in the character and conduct of individuals through self-rating. It consists of one hundred questions organized under ten different trait headings: punctuality, obedience, honesty, courtesy, co-operation, industry, fair play, good health, self-control, service. As a scheme for stimulating thinking in self-examination and as a way of causing teachers and students to consider together some of the important matters of conduct, the form has probably considerable value. When it is looked at as a measuring instrument it is subject to more severe criticism. The scoring method seems to afford many inaccuracies and to lack scientific basis for scaling. Overlapping and duplications are evident in the questions under the different headings and even within a section. Thus question 53 is "Do I perform thoroughly what is assigned me?" and 56 is "Do I perform all of every task assigned me?" and 91 "Am I always willing to do more than is expected of me, even in unrecognized tasks?" Again there is a vagueness and indefiniteness in many terms and phrases. Thus each section begins with the general question, "To what extent am I successful, both in and out of school, because of the general quality of—" and there is no suggestion as to what successful ought to mean. Also there are terms like "work for the good of the school," "reasonable load," "trust me absolutely," "true to my own convictions," that may be variously interpreted. Some questions and values given in the point scores raise questions of ethics. Is it the highest standard of obedience "to obey without asking 'Why,'" or "to stick to what I believe is right, even when the majority oppose me," or "to keep still when others are talking," or "to stand by my teachers, even when I do not like them very well." It would seem that there might be exceptions at least. No allowance is made for difference in motivation. It would seem to be important to discover why students



consider some of these items as important. Is it for the sake of grades, approval of teachers, popularity, or some more altruistic goal? Are these virtues to be achieved by striving for them or are they by-products of living when progress on a rating scale is forgotten? Future revisions of the scale may correct many of these faults.—*E. J. Chave*

*Child and Universe.* By BERTHA STEVENS. New York: The John Day Company, 1931. Pp. 249. \$3.75.

*The World We Live In and How It Came To Be.* By GERTRUDE HARTMAN. New York: The Macmillan Company, 1931. Pp. 375. \$5.00.

These two books so strikingly illustrate a method and so supplement each other that they may well be bracketed together, although each one stands by itself in its excellence and originality. It is not a matter of surprise that both come out of progressive education circles (Miss Stevens is a teacher in a progressive school and Miss Hartman was formerly editor of *Progressive Education*) for that group of forward-looking educators have put us all in their debt by their creative efforts.

*Child and Universe* describes a method of science work in the elementary school. But to so characterize the book is to tell only half the truth. Fully to appreciate its significance, one should visit the classroom where the procedure described in the book is in force. For the author is not merely a theorist. She is a teacher who has made nature an open sesame to her boys and girls, so that they can walk out into the woods at any time and fill their hands with treasures more wonderful than *Arabian Nights* could ever boast. This teacher has an idea—and it is one of the tragedies of our modern education that so few have had the idea—of opening up the universe to the young child, at the time when he begins to ask questions about it and when he is ready to thrill with wonder at the beauty, immensity, and order of it is revealed to him.

Miss Stevens sets forth her method in a remarkably beautiful book. When the publishers say that the full-page photographs present a study in natural beauty rivalled only by the best German publications, they do not overstate the case.

The beauty of the book is matched by the clarity of style and the significance of its thought. The author states that she hopes the book will be of help to parents as well as teachers. It will have a wider service. It will be of value to all who are searching for

ways in which the spiritual life of man may be rebuilt. This book ought to be of inestimable value to teachers of religion.

The basic assumption of *Child and Universe* is that cosmic experience is a daily and nightly fact and is open to children as well as grown-ups. "In fact, these are years" (Miss Stevens does her work in the third grade) "of wonder and romance; of simple receptivity to beauty and to illustration of universal truth and spiritual meaning." We all know that wonder is one of the elements of worship. Wondering, according to this book, is a mental process to be started in early childhood and continued throughout life. The heart should leap up when "I behold a rainbow in the sky."

This comradeship with nature is not to be based upon fable and romance, but upon the facts of science. There is insistence that the mind of both teacher and children must be controlled by the universal principles of science. The author disapproves of those books that deal with natural science in a round-about story-telling fashion and asserts that "the plain direct statements of simple science texts have the greater power to grip a child's thought."

On the other hand, scientific study for the elementary pupil is not to be dry classification and definition learning. The facts are to be so presented that they are comprehensible by the child and they must be connected with concrete experiences. Poetry and art and rhythm are woven into the presentation.

So we have a method that avoids the bathos of much of the nature-lover cult and the dry-as-dust cataloging of the ordinary science teacher. We have not yet experienced a spiritual training based upon a proper understanding of the universe. The warfare between science and religion in the 19th Century has left us an unfortunate heritage with hampering prejudices on both sides. *Child and Universe* is the beginning of a new process of education that makes scientific discovery a spiritual quest.

"For the earth-born, the subject of such teaching is logically the earth, considered in its wholeness and as a part of a greater whole. . . . Children should have concrete experiences in universe and earth study, which can point them to underlying truths. They should gain the knowledge that can make them aware of the universe as a great progressive, co-ordinated system."

*The World We Live In and How It Came to Be* is written with a different purpose and for a different audience. *Child and Universe* is a book for teachers and is concerned

with method. *The World We Live In* is a story of the world intended for young people; it has nothing to say about method; it is concerned only to tell its story. Basic for both books, however, is the assumption that earth knowledge is an essential part in the education of boys and girls.

Miss Stevens related her earth study to the Universe; Miss Hartman has limited her story to the world we live in and more particularly to man's exploits upon the earth. The introduction deals with "The Great Ball on Which We Live" but it is only an introduction. The real story starts in Chapter I with "Man the Inventor." We see man in his humble beginnings, discovering the use of fire, tilling the soil, making simple tools, and then, in succeeding chapters is unfolded the pageantry of man's ascent. "Of man I sing" might well be the superscription for this book.

H. G. Wells started the idea that history can be taken in large doses. He gave us an *Outline of History* in four volumes which later was reduced to one. More important still he established the idea that history does not have to be a catalog of battles and reigns of kings; it can give us a vital story of human achievement.

Miss Hartman has done this for boys and girls. In her book, they can get the sweep of history, the pulse of time. Under well selected titles—"Man Becomes the Builder of Empires," "Out of Darkness Into Light," "Putting a Girdle Around the Earth" the book marches along to a climax, "The World Today."

We have here an illustration of the same method which was put forth in the first book of this pair,—the aspect of *wholeness*. In our schools, we have been under the domination of the idea that we must start with the parts and out of them build up a whole. Just the opposite is the method introduced here and it is more and more coming to be the method in the modern school. First the student is given a total picture and then later the detail is fitted in. Just as in art the student is allowed to express his *idea*, without much regard to the fine points of technique, so in earth study and world study he starts with a conception of the *whole*.

One of the very remarkable features of Miss Hartman's book is the wealth of illustration. Over a period of years, the author has been gathering a collection of pictures for this book. The publishers even remark with astonishment on this collection gathered from all over the world—pictures taken from Greek vases, Egyptian sculpture, old prints, maps and drawings. Young people

could get a fair idea of the progress of man through the ages by merely looking at the pictures. How fascinating that chapter, "The World Learns to Read" with its reproduction of old wood-cuts, of illuminated pages, of horn-books, and cuts showing the interior of early printing shops.

When we get over the idea that religious values are to be found only in the history of one particular people we shall turn our children freely to such books as this of Miss Hartman to see how man has climbed up the arduous pathway from savagery to civilization, "each age adding something to what was known before." Surely there is religious value in such an epic story and reason for further quest in the questions which appear in the final chapter where it is emphasized that we are heirs of the ages. "What will you do with it? Will you work out new and happier ways of living and working together? . . . Will you utilize the closeness of the nations of the world to increase the possibilities for quarrels, or to multiply the opportunities for making the life you live in the world a fuller and fairer thing?"—Victor E. Marriott

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*Twenty-One.* By ERDMAN HARRIS. New York: Ray Long and Richard R. Smith, Inc., 1931. Pp. 207. \$1.50.

The author of *Twenty-One* discusses ten questions of importance to youth as he becomes of age. He assumes that twenty-one is a growing human being. Realizing that daring will never be lost out of the life of youth and that there is a desire for knowledge about enterprises that requires the daring spirit, he tries to arouse the idealism of the young reader and help him realize the kind of life he is perhaps blindly feeling after.

The discussion in these ten chapters is refreshingly positive. The book pictures to a young man what he really desires as he looks toward his developing life in establishing a home and taking his place in the society of his day. Sex is kept in its proper but important place as a noble and spiritual impulse.

The book aims to start a young man thinking about living a life in relation to his job, amusements, his own personality, girls, money, and the development of his own philosophy of life. He will seek his adventure in society of his day as a personality in harmony with his universe. Life is a daring adventure. *Twenty-One* will help many a young man to steer his daring adventure to a happy outcome.—J. W. F. Davies

*Through Early Childhood.* By A. W. SPALDING and B. WOOD COMSTOCK. Mountain View, California: Pacific Press Publishing Association, 1930. Pp. 348. \$2.00.

This is the third volume in The Christian Home Series, published by The Home Commission of Takoma Park, Washington, D. C. It is apparently intended for parents who have little or no training in child care, and for parent classes where the emphasis is on Christian interpretation of life. It is filled with many practical suggestions for parents in child care and training, and with a host of little sermons. For any one familiar with more scientific books the repetition and continual pious interpretations in the book will seem tiresome, but for the purposes which the authors have in mind it may have some very practical values.—E. J. Chave

*Toward Understanding Adults.* By EARL F. ZEIGLER. Philadelphia: The Westminster Press, 1931. Pp. 164. 75 cents.

A text in the series of Handbooks for Church School Leaders. The author's point of view is in keeping with the best trends in current educational theory. As his title suggests, his thesis is that the religious education of adults should be based upon an attempt to help them analyze and face the needs and issues that grow out of their experience with the resources of historical religious experience, especially the Bible. He finds many of the modern educational procedures illustrated by the method of Jesus. The book is written from the Evangelical point of view, and is constructively religious in its tone. The author's style is interesting and popular and well suited to his audience.

There are ten chapters: "What Ails our Adults?", "Classifying Adults," "Where Adults Live," "What Adults Want to Know," "How Adults Learn," "Meeting Adults Halfway," "Organizations as Educators," "Eleven O'clock Sunday Morning," "Creative Leadership," and "The Church Program for Adults." There is a selected bibliography. A "List of Implications" is substituted for the conventional Index.—William Clayton Bower

*The Religion of man.* By RABINDRANATH TAGORE. New York: The Macmillan Company, 1931. Pp. 244. \$2.50.

In any list of the ten greatest living men, one is almost sure to find the name of

Rabindranath Tagore. Few men have ever expressed the ideal spirit of humanity so lyrically; consequently, any work from his pen is read with eagerness by choice spirits everywhere.

While *The Religion of Man* contains the material of Tagore's Hibbert Lectures at Manchester College, Oxford, for 1930, it also includes much additional matter from his many lectures on allied subjects over a considerable period of his life. He himself says that the religion of man has been the unity of inspiration that has linked his work and his words throughout his days.

The religion of man is the union of the universal human spirit with that of the individual human being. In this exposition of Tagore's religious point of view is found the oriental spirit at its best. But there still lingers in the mind of an Occidental the thought that after all Western utilitarianism is religiously superior to Eastern spirituality.—Curtis W. Reese

*The Will to Win.* By FRANK H. CHELEY. Boston: W. A. Wilde Company, 1931. Pp. 64. \$1.50.

*Bettering Boyhood.* By FRANK H. CHELEY. Boston: W. A. Wilde Company, 1931. Pp. 317. \$2.00.

This first book consists of a number of essays for boys on character building and personality development. While they are designed to be inspirational and based on a success philosophy of life, they contain much sane advice for young people. The last section of the book is devoted to giving the ten commandments a most practical interpretation. In this day and age when our social and economic life has become so realistic even to young people, there is a real need for something inspirational, such as Mr. Cheley has prepared.

For parents, the second book should prove a most practical guide. The introduction suggests that the material has been tested for ten years in parent training schools. As a result, it presents help and guidance on such topics as: The Modern Day and The Modern Boy; Understanding The Adolescent; The Boy, the Gang and Citizenship; What is it Youth Wants; and The Laws of Learning and Character Release.

There is an abundance of evidence throughout the book of a broad background of reading on the part of the author, as well as successful experience

as a father, teacher, and camp director. Mr. Cheley places great confidence in young people and champions their cause with considerable emotion. He challenges parents and communities to give more intelligent assistance to growing boys and girls. At times he is openly critical of the school, or church, because of their shortcomings.

This latter book will be of real value to parent classes in child training, and church workers will desire to recommend the former one to the young people under their influence.—*W. Ryland Boorman*

*The Christ of the Mount.* By E. STANLEY JONES. New York: The Abingdon Press, 1931. Pp. 332. \$1.50.

Dr. Jones has written a powerful and moving personal interpretation of Jesus and His Sermon on the Mount, and one which reveals profound thought, piety, and social passion. It is written by one who loves Christ and who has travelled the world over working in His name. Dr. Jones believes in the modern efficacy of the teachings of Christ, and he longs to see them applied. He arouses our enthusiasm and makes it easier for us to express our lives the way Jesus did. His words glow with personal conviction.

His interpretations are sound and are hewn from the rocks of personal experience. He sees the Christian life as a gradual progression toward perfection and finds in the Sermon on the Mount a sound working philosophy for modern man. The best hypothesis, in effect, is that of working under the guidance of Christ and Christian ideals for a perfect life and a transformed society. Dr. Jones deals largely with the qualities of men, and is thoroughly convinced that if they are Christian men can overcome anything and do all things found in environment.

Dr. Jones utilizes many of the established principles of religious education in his work. He finds that there must be adjustment to the world—and to a higher level. Jesus gives us the means of integrating our lives, and of dealing with the struggling and contending forces within us. Divided personality is the cause of many of our failures. We are not wholly devoted to Christ or to the world. Christianity seeks to perfect the individual and transform his world. Christianity is interested above all in *life*. It is summed up in a Person and in the response of persons to Him.

Dr. Jones further emphasizes the stress in the Sermon on personality, especially rev-

erence for it. He points out that Jesus calls us to life—through self-realization, single-mindedness in high purpose, and in this reverence for personality.

The book on the whole is a masterful and appealing exposition of the spirit and basic teachings of the Sermon on the Mount, and it will undoubtedly strengthen many in the Christian faith and stimulate them to greater achievement in spiritual things.—*Richard K. Morton*

*The Preacher as a Man of Letters.* By RICHARD ROBERTS. New York: The Abingdon Press, 1931. Pp. 213. \$1.50.

In England, in Canada, and in the United States, Dr. Richard Roberts has made his mark. Wales has had a good deal to do with making him what he is. The stream of English literature flows right through his arteries. And if the whole truth must be told, Plato put him upon trails which have led him into the central meanings of the most characteristic idealism of the civilization of the West. In this volume you have a rare gentleman of letters quite simply and with the distinction of his happily disciplined mind offering you the fruits of his own culture. A good many assured and complacent critics of books would have to look to their laurels if their bright and brittle essays were compared with the subtly distilled wisdom which one finds in this little book. Dr. Roberts has found true citizenship in the world of the spirit as well as the world of letters. And the mingling of the taste of the man of books with the insight of the man of spiritual vision gives this volume a distinct and memorable quality. The reader will carry about its fragrance long after he has read its last page. And it is the sort of book to which he will return.—*Lynn Harold Hough*

*God and Ourselves.* By EDWIN LEWIS. New York: The Abingdon Press, 1931. Pp. 311. \$2.50.

The author calls his book "a frank and unabashed statement of the faith of our fathers concerning a God who is real, a God who is adequate, a God who is available." With quick movement and impassioned language he defends a belief in God as "Purposive Mind and Creative Will, infinite in goodness, wisdom, and power." Upon the basis of an idealistic philosophy, this idea of God is championed.

The book takes account of the current criticisms of this view. In fact it is written against the background of much present-day thinking. The naturalists, the human-

ists, and those who hold that God must be finite, are present in the book. A religion without God, a religion which is a devotion to the highest, does not satisfy the author, and he believes it does not satisfy the demands of fact. More credulity is required to believe that man is the latest "emergent" from an indifferent process, than to believe that "if man as a natural organism involves a physical universe, then man as a rational and ethical being involves a moral universe." God is more than the projection of the latest arrivals on this planet.

What can be said of the concept of a finite God? In order to present a view which is morally satisfying—one that takes due account of the evil of evil—some have returned to the idea of a limited and finite God who is struggling with the Given. Lewis feels that this view is arrived at by paying the price of being "unsatisfactory metaphysics." He thinks of God as self-limiting—self-limiting in order to make possible a universe in which moral personality can be developed. Wrong choices are made by men. They are sinful. But unless wrong choices can be made, no moral personalities can exist.

The author is not unaware of the difficulties of the idealist position, but he takes pains to point out the difficulties of the alternative. In a time when naturalisms are making a strong appeal, it is well to hear again the voice of one who brings vigorous thinking to the defense of an old conviction.  
—Rolland W. Schloerb

*Pathways to the Reality of God.* By RUFUS M. JONES. New York: The Macmillan Company, 1931. Pp. 253. \$2.00.

Here is a book in which the most important and critical assertions of religion are reviewed by one of the choicest and most disciplined religious minds of our day. It is safe to say that Professor Jones here writes of what lies closest to his breast, and of that to which he has devoted his best and most prolonged thinking. It is a clear, readable summary of his philosophy of life and religion, and will be found fascinating by all who are interested to know how God has become real to one who is thoroughly familiar with modern scholarship, who sees where the difficulties lie, and yet to whom God is the great reality. The chapter on mystical experience is of special interest because of the author's recognized standing among modern mystics and Quakers, but other chapters are equally luminous. Perhaps the opening chapter on "Faith" and the closing one on "Prayer" should be spe-

cially mentioned because of the clarifying way in which the author reclaims and utilizes these two pathways to the reality of God, freeing them from much conventional rubbish. This book will take a prominent place among the many which are now appearing in the theistic battle with humanism and in the restatement of God in terms of human experience.—M. Willard Lampe

*The Meaning of the Cross.* By HENRY SLOANE COFFIN. New York: Charles A. Scribner's Sons, 1931. Pp. 164. \$1.50.

This little volume consists of four lectures which the author had delivered to various groups on sundry occasions. They were put in printed form at the suggestion of many who found them helpful as they listened to their verbal presentation. They are, in brief, an "attempt to put the meaning of the cross in terms intelligible and moving to the men of today."

Under the four headings: What Crucified Christ?, Why Did He Have Himself Crucified?, How Shall We Interpret the Cross?, and What Must We Do Because of It?, the author attempts first to etch the crucifixion of Christ against the background of the currents and counter-currents of the life of His own time while indicating that the social phenomena which make up the picture are the incidents of the conflict of spiritual attitudes and ethical and social forces which are as old as the race. He further suggests the forms which they are taking in the present age. In the second half of the book he indicates the bearing of the death of Christ on Christian experience of today.

Throughout the volume there is an attempt to interpret religion in the thought-forms of modern life. The author manifests a comprehensive understanding of the intellectual currents of his own day and his interpretations are done with excellent artistry. The volume will prove a valuable addition to the devotional literature of liberal-minded persons both lay and clerical.—A. LeRoy Huff

*Jesus and Judas.* By S. PEARCE CASEY. New York: Richard R. Smith, Inc., 1931. Pp. 243.

There is valuable homiletical material in this well-written book on the relation of Jesus to Judas. In treating Judas as a potential apostle who gradually became a traitor, and as the victim of a too ardent and chauvinistic patriotism, the author is undoubtedly on the right track. The min-



ister who reads between the lines will find in this book suggestions for a valuable series of sermons on the way in which Jesus dealt with his erring disciple.

Yet the book is by a preacher and for preachers rather than by a scholar and for scholars. In fact it is reactionary and uncritical in that the author accepts the Gospel records at their face value, and treats the Fourth Gospel as being fully as reliable as the Synoptic Gospels. Mr. Carey's method is to weave into the Scriptural passages dealing with Judas his own imaginings and surmises. The result is an interesting story of a relationship for which there are, unfortunately, not enough reliable data to provide an adequate basis for a trustworthy narrative. Unless new discoveries are made the true story of Judas and Jesus can never be written.—*D. S. Robinson*

*By the Waters of Babylon.* By LOUIS WALLIS. New York: The Macmillan Company, 1931. Pp. 222. \$2.00.

Though the Bible enjoys the largest sale of any book in the world, its actual readers are few. Our age, preferring books more in harmony with the unstable temper of our day, pitifully neglects the Book of Books, and to its own hurt.

The author of *By the Waters of Babylon* renders accessible in the form of a novel an important episode in the history of ancient Israel, and a significant portion of the Bible. Scrupulously and with high regard for the most authentic scholarship does Doctor Wallis expose the social, political, and economic corruption that underlie the great calamity of the First Exile. Jeremiah calls forth our admiration and affection. His difficult task and moving message are interpreted accurately and vividly. The prophet becomes a true hero.

The narrative breathes the soul and spirit of the Bible, and the author skillfully utilizes its striking language and magnificent style. Doctor Wallis has executed a difficult task with marvelous success.—*Theodore N. Lewis*

*With the Door Open.* By J. ANKER LARSEN. Translated from the German by E. P. GAISBERG. New York: The Macmillan Company, 1931. Pp. 112. \$1.50.

It is good upon occasion to have a novelist bare the springs of his inspiration. In this little essay, a distinguished Danish man of letters has left the door ajar that others may glimpse several experiences that have

thrown his whole life into new perspective. On a path through the forest, in the open fields, comfortably seated in his own garden, compelling flashes of tender, cleansing, revealing power have swept through him and transformed him. The story of these mystical experiences is simply and delightfully told, and its lay character makes it an especially valuable contemporary document of religious experience.—*Douglas V. Steere*

*Hebrew Music.* By DAVID EWEN. New York: The Bloch Publishing Co., 1931. Pp. 65. \$1.25.

This booklet undertakes a resumé of a subject replete with difficulties of which the author is hardly aware. Biblical archæologists are trying to piece together literary and musical traditions in the hope that the record of Israel's music might at last have the semblance of a connected story. Thus far the most learned are frankly baffled. Referring to the superscriptions of the Psalms, Wellhausen writes: "But in most cases these musical directions are unintelligible to us: and, indeed, they were so even to the Greek translators. The musical tradition embodied in these notices must have been early lost even to the Palestinian Jews, probably from the time when the Temple service came to an end." (Polychrome Bible, Psalms pp. 217-18.) The few references in biblical, hellenistic and rabbinical literature have been inadequately treated even for a brief sketch. One is annoyed by the vulgarized Hebrew current among some Jews, e. g. "zmiris" for "zemiroth" or "zemiroth," (p. 7) and the word "Pay-yatim" (p. 28) for "Payyetanim," (see Jewish Encyclopedia X, 65, article "Piyyut.") For information about music in Jewish literature the author could have learned much from Francis L. Cohen's articles in the Jewish Encyclopedia, and about Jewish music, from A. Z. Idelsohn in his epoch-making volumes on this subject.

Of more interest is the latter part of the booklet dealing with "Modern Tendencies in Hebrew Music." Here we find reference to contemporary Jewish composers who are trying to utilize traditional material, racial characteristics and folk songs in order to establish a "school." A. W. Binder, Joseph Achron, Lazare Saminsky, and Ernest Bloch in America, Solomon Rosovsky in Palestine, Mario Catenuoro-Tedesco in Italy. More noteworthy is the account of the "younger Russians," among whom one finds Julius Engel, the founder of the school of music at Tel Aviv, Palestine. Under his



direction the "Society for Jewish Folk Music" has issued valuable collections of folk song. Under the influence of the great Russian composers, men like Kreyn (Alexander and Gregory) Gniessen and Steinberg have enriched musical literature by drawing both inspiration and material from Jewish traditional sources.

The concluding essay is both thoughtful and emotionally appealing. He indicates the shortcomings of Jewish composers who forsake their origin and points to the triumphs in store for consecrated men who serve their ideal with singular devotion.—*Jacob Singer*

*The Vision of Victory.* By RICHARD H. NELSON. Milwaukee: Morehouse Publishing Company, 1931. Pp. 212. \$2.50.

This is an unfortunate book. It is not a sober attempt at exposition, but a fanciful presentation of the messages of the Book of Revelation to the young people of this generation. The Bishop would have rendered a far better service to his generation had he opened up the real meaning of the book and allowed the young people the pleasure of their own vision of service for their Lord in the power of the Holy Spirit. Two quotations from the author's preface will be sufficient to illustrate the spirit and quality of the book: "In attempting to follow the flights of another's imagination we may be pardoned if we spread the wings of our own fancy and picture a scene which harmonizes with the spirit and letter of the book." "It is possible that he saw a break in the golden glory of the sunrise which suggested a door opened in heaven through which his mind beheld the splendor of a day in which the sufferings of this present time shall be transfigured by the light of an accomplished purpose and the revelation of infinite possibilities."—*P. B. Fitzwater*

*Improving Religious Education through Supervision.* By FRANK M. MCKIBBEN. New York: The Methodist Book Concern, 1931. Pp. 256. \$1.25.

This is a textbook in the Standard Course in Leadership Training as outlined and approved by the International Council of Religious Education. The author presents supervision as a scientific instrument for assisting teachers and leaders and pupils to improve the processes involved in religious education by seeking for specific points in these processes at which improvement can be made in the light of the best educational theory and practice. He is democratic in

his approach and would make supervision a whole-hearted, co-operative enterprise between the supervisor and the supervised. He applies the method to improving the curriculum, teaching method, worship, service projects, and social and recreational activities. The discussion carries a good deal of illustrative material and numerous suggestive schedules for supervising various processes.

The book is well-written and readable, and well adapted to the audience to which it is addressed. Prospective teachers and leaders who study this text are quite as certainly to be imbued with the spirit of constructive supervision as to acquire an introduction to its techniques.—*William Clayton Bower*

*Restriction of Output Among Unorganized Workers.* By STANLEY B. MATHEWSON and others. New York: The Viking Press, 1931. Pp. 222. \$3.00.

It has long been a tradition that trade union regulations lead to restriction of output. But in the United States at least, unions form but a small proportion of the industrial population, and hence there was no great need for anxiety. With this study before us indicating the prevalence of restrictive practices among non-union workers, we may well wonder how the work of this country ever gets done. For while it is true that Mr. Mathewson warns the reader against the impression that all workers restrict production, page after page of cases illustrating the practice necessarily leave the reader with such an impression.

These cases which are the result of personal experience or interviews with workers, are listed under the following main heads: 1) restriction of output among new workers which results from group pressure, 2) that which results from the orders of superiors, 3) that which results from a fear of a reduced wage rate, 4) that which results from an attempt to "beat" the time study man, 5) that which results from the fear of unemployment, and 6) that which results from personal grievances against the company or immediate superiors. These six practices are discussed in as many chapters, with a recital of cases to illustrate each type.

A special point is made of the fact that this book is the result of personal investigation and not the result of reading other books. But it is of some significance to raise the issue as to whether the method of case histories as utilized in this book does more than confirm an existing opinion that there is restriction of output. The merit of

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this method is presumed to rest on the insight it gives into particular situations, and yet one may well ask whether the classification given above could not have been made as the result of some common knowledge regarding the attitudes of wage-earners, the type of work which is now predominant, and the character of employer-employee relationships.

Perhaps it was necessary to gather the many incidents in order to convey the wide practice of restriction of output. It might seem so from the chapter containing interviews with business executives. Many of these, strange as it may seem, either deny knowledge of such practices or else minimize their importance. Now it may be that business executives are not aware of such practices, though this seems most unlikely in the case of executives who have risen from the ranks. It may also be that Mr. Mathewson has exaggerated the problem. In citing the observations of new workers that they could easily do more than is required of them, it must be recalled that "proper" effort should be judged not by what new workers anxious to make good can produce,

but by what workers confined to the same tasks month after month can do. This at once raises a fundamental issue which is not discussed in this book, namely, the setting of a norm on which to base the practice of restriction. As Mr. Young points out in the concluding chapter, a distinction should be drawn between regulation of output and restriction of output. The problem is somewhat akin to the attempt of the engineers to inform us regarding the waste in industry resulting from unused capacity to produce, in the absence of a norm for capacity. Until studies of fatigue and leisure time activities of workers are made, it seems futile to attempt an evaluation of the extent of restriction of output.

In a chapter on the "Economics of Restriction of Output," Professor Leiserson argues not only that restriction is practised, but that in an economic system where workers are faced with the restrictive practices of employers, and where the labor contract is regulated by conditions of supply and demand, such practices are inevitable. But while Mr. Leiserson correctly notes that the worker looking to the immediate exigencies of his job cannot be expected to heed the long-run pronouncements of the economist, he seems to imply that the economist and not the worker is in error. Now while it is true that increasing output per worker involves an increase in the supply of labor, it is equally true that it involves—under time rates at least—a lower labor cost, and hence an increase in the demand for labor. When to this is added the lowered prices to workers as consumers, cannot something still be said for the economist?

Mr. Leiserson's solution, emphasized also by Mr. Dennison, is for joint regulation and for more scientific time studies in the making of wage rates. Mr. Young also emphasizes the non-economic aspects of restriction, such as the lack of interest in the job, or the failure to grasp the social responsibilities involved. He suggests therefore that in addition to the economic remedies, an attempt be made to interest workers in the industrial processes of the entire establishment, and in the importance of particular commodities in the entire flow of commodities. Just how much can be done in this direction it is difficult to say, for we have not yet settled the old controversy whether work in the industrial system is or can be made an end in itself, instead of being merely a means to an end.—Aaron Director

*The Wisdom of Wu Ming Fu.* Edited by STANWOOD COBB, New York: Henry Holt & Company, 1931. Pp. 50.

A compilation of about 175 brief poems, in a somewhat terse and syllogistic style. These verses express simple philosophies of the beauty of nature; man's joys and the cause of his sorrows; ethics in many situations; the way that destiny has with us; and how to find contentment and security in the midst of a changing universe.

### Books Received

- Betts, George Herbert, *The Character Outcome of Present-Day Religion.* Abingdon.  
 Camerson, W. A., *The Clinic of a Cleric.* Ray Long & R. R. Smith.  
 Cotton, Edward Howe, *Has Science Discovered God?* Crowell.  
 Craig, Clarence Tucker, *Jesus in Our Teaching.* Abingdon.  
 Hill, Mabel, *Wise Men Worship.* Dutton.  
 Karpf, Maurice J., *The Scientific Basis of Social Work.* Columbia University Press.  
 Macartney, Clarence Edward Noble, *The Way of a Man with a Maid.* Cokesbury.  
 Reed, James A., *The Rape of Temperance.* Farrar & Rinehart.  
 Stone, Walter L., *What Is Boys' Work?* Association.  
 Strong, Edward Kellogg, Jr., *Change of Interests with Age.* Stanford University Press.  
 Weston, Sidney A., *The Pilgrim Hymnal.* Pilgrim.

### TWELFTH ANNUAL CONFERENCE of the PROGRESSIVE EDUCATION ASSOCIATION

February 18, 19, 20, 1932  
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